VVisdom Justified
OF
HER CHILDREN,
From the
Ignorance & Calumny
of *H. HALLYWELL*,
In his Book, Called, *An Account of* FAMILISM, *as it is Revived and Propagated by the QUAKERS.*

By William Penn.

But all these things will they do unto you for my Names sake: Yea, the time cometh, that whosoever killeth you, shall think he doth God Service. But be of good Cheer, I have overcome the World. John 15. 21. *and* 16. *vers.* 2, 33.

Printed in the Year 1673.

DUM CLAVUM TENEAM

TO THE Juſtices of the Peace IN THE County of Suſſex.

A *Certain Perſon in your Parts hath lately troubled himſelf and the World with a Book entituled* An Account of Familiſm as it is revived and propagated by the Quakers; *and this dedicated to* Sr. J. Covert, Knight and Barronet, *&c. How ill he ſpent his time in Writing it, and how unadviſed he was in Publiſhing it, an impartial Peruſal of this ſmall* Diſcourſe *will briefly yet abundantly manifeſt.*

I come not to you for Protection (a thing he and his Cauſe wanted) *but for Impartality and Juſtice*; Truth *is ſufficient to patronize and defend her own Cauſe from the Laſh of* Envy, *without the weak* Auxiliaries *of Humane Force*; *She gives* Sanctuary *to all that take to her for Refuge, but is all-ſufficient to her own Relief from the deepeſt Preſſure, and moſt inveterate Proſecutions of her implacable Enemies. And though the Evil Diſpoſition of*

the World to receive her Apologies, *seems to conspire with the Indefatigable Endeavours of Her* Adversaries *to traduce Her; yet her own Purest Innocency & Unwearied Patience hath ever in the End broke forth to that clear Conviction of its Opposers, as hath prov'd at once both their Confutation and their Shame.*

And let it seem no Riddle to you, that I write so assured of Truth on our side, There is no Objection our Adversary *has made to the contrary, we shall not easily remove. Our* Meanes in Quality, Breading, Literature and Fortunes in the World (*badges of Reproach with him*) *will receive an ample Parallel from the best Persons and Times, and is so far from making to our Overthrow, that if the Scripture and other Story be to be credited, they tell us,* that not many Wise, Learned or Noble; *Not that they are excluded, but as Persons* stumbled at the Cross of Christ, and the Simplicity of the Gospel, *through the Power that Greatness and Pleasure have with them, they exclude themselves.*

But since Great and Rich Men have Souls to be saved as well as Poor, it is equally their Concern to inform themselves of that Way which most assuredly leads to the Best that is Eternal. I confess the Variety of Sects *in the World to be a great Discouragement, especially when we consider with what Confidence each Party pleads the Truth and Divine Original of his own Perswasion; But Men are not to be satisfied with*

with Pretence *but* Evidence: Education *is too ſhort, nor will* Tradition *reach far enough to aſcertain any Man of the Verity of his Perſwaſion.*

Could the two firſt have done, there had been no need of Relinquiſhing the Roman Church, *who was neither wanting in* Pretences, *nor an* Education *prejudic'd enough againſt all* Reformation; *And if* Tradition *had been all-ſufficient, the Direction of God's Unerring Grace, and the neceſſary Conviction of Mens Reaſons, might have been ſpared.*

For if Men are to believe what is recommended for true, becauſe Recommended, and not becauſe True, *we are to believe we know not what, and ſhall be to ſeek ſo far for a Reaſon for the Hope that is in us, that in Reality we can have no other Anſwer to give,* then that ſuch or ſuch told us ſo, and therefore we believe it: *But if the Ground of our* Faith *ought to be more ſure and better founded, it will ſtand us greatly upon to examine, What is the Reaſon we have to render for our Faith & Hope in God, and that Belief we have of Holy Scripture? If we erre here, our Building is inſecure; and the Danger is, that we ſhall not only one day looſe our Faith, but, which is worſe,* our Souls too. *This neceſſarily brings Man to a more Inward Search and Teſtimony, ſome* Divine Principle *in Man, planted by God himſelf, which gives to believe* that God is, and that he is a Rewarder of them that fear him.

This

This the beſt Heathens, *as well as* Jews *&* Chriſtians, *have highly venerated, and many are the Teſtimonies they have left upon Record, to the Divine Original, and excellent Uſe of it, both to know God, and our ſelves; And truly it was this Holy* Principle *in all Ages that hath attended Mankind with thoſe* Checks, Reproofs *and* Directions, *by which he hath had any Diſcerning of what ſhould, from what ſhould not be done. This is that which has given him the certain Sound and true Reliſh of what God has ever required at his hand, as ſaid the* Prophet Micah, God hath ſhewed thee, O Man, what is Good, and what he requires from thee; to do Juſtice, love Mercy, and walk humbly with thy God, *Mic. 6, 8. In the Pſalms thus,* Thou giveſt thy Mouth to Evil, and thy Tongue frameth Deceit; Thou ſitteſt & ſpeakeſt againſt thy Brother; Theſe things haſt thou done, and I kept Silence; Thou thoughteſt I was altogether ſuch an one as thy ſelf, but I will Reprove thee, and ſet them in order before thine Eyes, ſaith the Lord. *And the Apoſtle* Paul *tells us,* What ever may be known of God is manifeſted within. *And what can that be by which God ſo manifeſteth himſelf, but what* Moſes *called the* Word nigh, in the Heart, that the Children of *Iſrael* were to obey; *That* Job *calls* Light, which the Wicked rebel

Pſalm 50. 19, 20, 21.

rebel againſt, not loving the Wayes there-of: *The like doth Chriſt in* John, *when he complained*, that Men would not bring their Deeds to be examined by it. *In all Ages hath the Almighty more or leſs pleaded his own Cauſe in the Conſciences of all People by this* Divine Principle *of Light, however variouſly denominated; And what ever* Faith *or* Hope *Man has, not grounded upon the Diſcoveries, Convictions and Directions of* This, *it is* a by-rote Faith, Hope, and Religion.

Therefore I beſeech you to whom this Diſcourſe, *is more particularly dedicated, to conſider of us, not by* Tradition, Education, Religions eſtabliſht by Human Laws, or Imperial Decrees, *but by that Underſtanding this* Immortal Law and Everlaſting Foundation of Virtue *(as Heathen* Plutarch *calls it, will afford you to judge us by.*

It has been Man's Venturing to wade into the Holy Scriptures without this Divine Principle, that has cauſed ſo many fearful Miſcarriages about Religion. Something in Man prompts him to Religion, but Man being not wholy guided by that which ſo inſpires him with Religious Deſires, haſtily ſpoils all with the Intermixture of his own Fancies and Conceits; and becauſe He is aſſured that What firſt inclined him was Right, he ſticks not to ſtile his own Inventions Orthodox; *and then Impatient of Contradiction, with a Fury, as great as his Ignorance, endeavours the*

the Overthrow of what ever ſtands in his Way, and refuſes to receive his Mark in his Forehead, or in his Right Hand. This has occaſioned ſo much Trumpery in Religion; Ceremonies, Shew, and meer Formality have ſwallowed up the greateſt part of It: *Now were Men brought to God's Heavenly* Gift in themſelves, it would reclaim and leaven the Mind, chain the Affections, and bring Religion into Holy and Self-denying Living, and erect an Holy Regiment *in the Heart and Soul, by which the Heavenly* Image *would be renewed, and Man become as one born again, without which Tranſlation, there can be no entring into God's Heavenly Kingdom.*

This the firſt Proteſtants *made to be their Reaſon of their Revolt from* Rome: *For though 'tis true, that they charged the* Papiſts *with making God's* Tradition (*the holy Scriptures*) void by their numerous dark Traditions; *yet That which begot that holy Loathing of* Rom's *Superſtitions, Idolatries and Will-Worſhip, was God's* Grace *in their Hearts; & their beſt Argument againſt* Rom's *Aſſault was this,* The Scripture which I believe from the Teſtimony of the Spirit of God in me, & which I can only underſtand from the Illumination thereof, owns no ſuch thing, and therefore I reject it.

Such as converſe with Luther *and his Followers,* Zuinglius *and his Followers, will find this to have been*

been the Foundation of their whole Work. And our own Martyrology *is full to our Purpose, particularly* Tindal, Times *and* Philpot.

I omit to mention a whole Cloud of Witnesses, because I intend not to dwell here; only this I would be at, and I intreat you all to weigh it, If any thing can give to understand aright, and enable to practise those things of God, which it is necessary for Man both to know and do, then God's Light, Grace or Word in the Heart? *What else can give us to relish the Divine Authority of the Scriptures themselves, or to believe the Things therein treated of to be undeniable Truths? Indeed, the Want of This has been a great Occasion of* Atheism; *for Man making, practising and enacting That for Religion, of which People has had no Assurance in themselves: But if they should speak their Hearts, 'tis more probable, They do not believe it, but instead thereof deride it, and so under a Shew of Religion, live as Men without God in the World.*

To prevent which, and to bring Men to the true Understanding of what God expects from them, in order to that great Account they are to give unto Him at the Revelation of his Righteous Judgments (when he will judge the Secrets of all Men by Jesus Christ) we do exhort all to Christ's Pure, Unerring Light in the Conscience, *which is sufficient to daily Understanding & Duty, that* Joh. 8. 12. 1 John 1. 5, 6, 7.

what they believe and profeſs in Matters of ſo high Importance, They maybe convinced in their very Con-

Job 32 8. *ſcience, by the good Underſtanding* the Inſpiration of the Almighty gives, *of the Truth and Neceſſity thereof; and not ſuffer themſelves to be carried away with the Torrent of* Fathers, Councils, Synods, Doctors, Scholars, National Conſtitutions, &c. *(big and moſt times untrue, and too often empty Words)* without that inward Conviction and Teſtimony of God's Good Spirit in Your Own Conſciences, the old Proteſtant, and only primitive Ground of True Faith and Obedience.

I know, and ſhall always acknowledge, that in the time of Ignorance the Almighty winked, and that in every Age he has expreſſed his Regard to thoſe under the various Forms of Religion ever in the World, who have been Sincere-hearted and of Sober and Conſcientious Converſation; But I muſt alſo tell you, that by how much the more, needleſs and unwarrantable Cuſtoms, Will-Worſhip and Human Religion built upon the dark and uncertain Conjectures of Men, are receeded from, *and the Minds of People engaged in a diligent attendance upon that* Divine Principle which only can clear up their Underſtandings, and give them an experimental Knowledge of the True God, and that Way of Worſhip and Service which may be

be moſt acceptable with him, *by ſo much more certain will they be of the Truth of their Religion, in as much as they have over and above all external Record, the Aſſurance of* Unqueſtionable Convictions *in their Own* Conſciences.

Thus God, that made Heaven and Earth, knows, we came to receive that Knowledge of him, Which we now expoſe our ſelves to all Hardſhips, to mantain.

We profeſt God; but like our Neighbours, in Works we denyed him. We worſhipt him after Men's Conceivings, inſomuch that I may ſay, we worſhipt the Unknown God in a Falſe Way. No doubt but we were ſtockt with the Common Talk of Religion, but the Croſs of Chriſt we were Strangers to. *His Blood we extolled,* whilſt by Wicked Works we trod it under Foot; *And believ'd our ſelves Saved by it,* Who were Uncleanſed from Sin. *The whole End of His Coming we eſteemed the top of all Love;* but never knew enough of It, truly kindled in our Hearts, whereby to work ſuch Faith and Reſignation, as could give us Victoryover the World. *Thus were we,* Jews-*like Children of God* whilſt we crucifyed the Son of God; *and of the Seed of* Abraham, whilſt the Serpents Seed reign'd; *Heirs of the Kingdom,* yet not born again; *Free,* yet the Bondſlavesof Vanity. *Oh! at this timeof day it was that God found us out, and broke in upon our Souls with his Righteous*

Judgments for Sin, and laid Judgment to the Line, & Righteouſneſs to the Plummet, within us, the Book of Conſcience was Opened, and great Fear ſurpriſed us, and Deep Sorrow fell upon us, *which brought that ſudden and Strange Change, that made us both the Deriſion of Prophane, and Wonderment of Sober Men.*

The Author *of the Account of* Familiſm, *for want of more Skill, and Seriouſneſs, calls it the* Hypochondria, *as if it only had been a* Flux of Melancholy *overpowring the Strength of Reaſon, and carrying the Underſtanding captive at the Impetuoſity of its Fancies. But having been thus made ſenſible of the Terrors of the Lord for Sin, and being brought into a True Underſtanding of that Religion and Worſhip which moſt pleaſe God, ſome of us were conſtrained, and in Conſcience bound, to go forth into the World, and publiſh theſe* Tidings of Judgment for Sin, and Converſion through Righteouſneſs wrought by the mighty Power of God in the Conſcience, *that all might be awakened to try their* Works, Faiths, Worſhips *and* whole Religions, whether they were of God or Men; or they had been doing their own Wills, or the Will of God; that ſo they might be brought to experience God to be a God nigh at hand, reconciled in Chriſt, blotting out Sin, and renewing a Right Spirit within, by which their

their Religion might not longer ſtand in the Traditions of Men, nor only Education of Parents, but upon the Convictions and Operations of God's Grace in the Conſcience. *And thus is all that Chriſt did without, brought nigh and home to the very Soul. The Seed of the Woman is known to Bruiſe the Head of the Serpent; Chriſt, the Light, and Lamb that taketh away the Sins of the World, not only to take away Sins paſt through Remiſſion, but Cleanſe from the Nature, Root and Ground of Sin, by His Holy Blood,* which ſprinkles all Conſciences that wait and walk in the Light *(the Juſt Man's Path)* from Dead Works, to ſerve the Living Lord God in Uprightneſs for ever.

For this Cauſe are We brought out into the World; & behold the Veſſel *we are embark'd in, our* Lading *and the* Country *we make for! The Veſſel,* Truth; *the Lading,* Faith and Good Works; *Our Souls, the* Paſſengers; *and the Country,* the Land of Everlaſting Reſt.

This I could not but preſent you with, that no Endeavours of our Enemies may be able to lodge a Falſe Character *of us and our Principles with you; Though I muſt faithfully tell you, that I ſhould wrong my own Reaſon, as well as your Judgment, and ſpeak againſt my Conſcience too, if I ſhould let in one Thought of this Man's Ability to do us any great Miſchief with you: for, out of no Inſult, but in Real Truth, I take*

Him for a very Unskilfull Pilot on our Coaſt, a Man unacquainted with our Concerns; and a moſt Incompetent Perſon for an Antagoniſt.

Accept (for I can ask no Excuſe for) my Plainneſs, I have not fawned, I never could, and now much leſs: Theſe Matters not only deſerve, but require greateſt Plainneſs. And Men that believe they ſhall have to do with God, after they have left having to do with Men, ought to act with greateſt Circumſpection and Sincerity. Remember your Original; remember your End; and know aſſuredly that but Breath is in your Noſtrils; and for every Deed done in this Mortal Body, whether it be good or whether it be evil, will God, the righteous Judge require an Account from You before his great Tribunal, *where may you all be able to anſwer with Joy: I am*

Your Faithful Friend,

William Penn.

Wiſdom

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ERRATA.

ERRATA.

READER,

SOme Faults have escaped the Press, which thou art desired to Excuse and Correct; the Book otherwise asks, and I hope, needs neither.

Page,	Line,	Error ——	Corrected.
13	14	*be*	*I*
35	5	*and*	*who*
44	26	*it be*	*it to be*
66	1	*I*	*I should*
67	9	*any.*	*any thing.*
71	28	*a House*	*Houses*
91	28	*object and*	*blot out*
		Faith and	*and Faith,*
98	19	*to*	*to be*
	26	*their*	*his*
109	22	*Affirming*	*Affronting*
107	25	Jo. 1. 1.	Jo. 1. 1,5.
112	1	*was done*	*was not done.*

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OF
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CHAP. I.

His Epistle considered.

THe *Adversary* we have to do withal begins his Dedicatory Epistle thus, *The daily and Numerous Encrease of the Heretical Generation of* Quakers *in these Parts made me a little more then ordinarily inquisitive into their Doctrines and Perswasions; which I found not only Destructive of Civil Government but Religion it self.*

'Tis natural with Ignorance to be Proud, and Envy to slander. His Enquiry has been at our

Adversaries Door, not ours. They that read him, and those Books that lately came out, may know his Informers without further Cost: But *Book-Robbery*, though to Untruth, is an old *Priest-trick*.

If his Sort of rendring us Unconsistent with Government could incense the Civil Magistrate to our Destruction, we know very well Traducers would not be wanting. *Truth* has never been persecuted under that Name: *Heresy* is an old *Blot* the *Devil* has cast upon it, that it may become suspected with the Simple; And *Christians* were of old worried in Beast Skins: Such Coverings the present *Heathen* Spirit has provided for us. But as we cannot but bless the Name of Almighty God, that he has brought us to the Knowledge of his *good old Way of Truth in the Inward Parts*; So do we affirm it to be neither averse from Government, nor destructive of Religion; right *Government* being according to it; and pure *Religion* being to keep our selves *Unspotted from the World*, and to do or suffer, which we have ever done: and God knows, to that is the Tendency of our Holy Principle, to wit, *Moderation, Justice, Industry, Temperance and Upright Conversation.* But the true *English* of this wicked Suggestion is no more

Jer. 31. 33, 34. *Hebr.* 8. 10.

Jam. 1. 27.

more then this, The *Quakers* and their Perſwaſion are inconſiſtent with *Will-Worſhippers*, *Hirelings*, *Men-Pleaſers*, *Perſecutors* & *Oppreſſors*; They give the World an *Alarm* for theſe things, and Round their Ears with the Neceſſity of walking in ſo ſtreight and narrow a Way, *as gives great Diſquiet to the Libertin, and brings the Prieſts Qualification into great Queſtion, and his Trade into abſolute Danger.*

No wonder then, ſo many hard Names, are caſt upon us, to deter ſuch as are unacquainted with us; and beget Scruples in them that are Welldiſpoſed to us. However, this Contentment his Paragraph gives, that notwithſtanding all this Oppoſition, *we daily and numerouſly encreaſe*, for which my Soul is greatly glad, and my Knees bow to the God and Father of our Lord Jeſus Chriſt, that he would continue to proſper and ſpeed his own great Work of Redemption in the Earth. But he goes on.

For what elſe can be expected from them who deny the Scripture to be the Word of God, and Rule and Guide in matters of Salvation.

Anſw. We do not deny the Scriptures to be the Word of God, and Rule and Guide in matters of Salvation, out of any Undervalue of them, but from that reverent Regard we have

have to Christ the Great and Eminent Word, *who was with God, and was God, by whom all things were made, Who is the Way, Truth and Life, the great Prophet, Judge, Law-giver and Priest to his People, whose Lips preserve Knowledge.* He is the New Covenant, Rule and Judge, and without him we can neither understand nor believe the Scriptures as we should do; Nay, so far are they from being a Rule, &c. that a thousand Cases may happen wherein they cannot be a Direction to us. *Nay, they may be burned, drowned, torn, lost, mistranslated, added to, diminisht, Men may be robbed of them, imprisoned from them*; but none of all this can or ought to be said of the *Great Gospel-Rule*: God has ever been Sufficient to his People in every Age; And since they only are Children of God, *who are led by the Spirit of God, and that it is the Spirit of God alone which leads into all Truth, It follows that the Law of the Spirit of Life, writ in the Heart, and not a Law writ on Paper* (a State less excellent then the *Jews*, whose Law was written upon Stone) *is the great Evangelical Rule of Living*; Yet are the Scriptures an Holy Declaration of the Word of God, and of the Rule and Guide in matters of Salvation: And we reject for ever that Spirit which leads into those Principles

John 14.
Acts 7.37.

Principles and Practices, that in the leaſt contradict *the ſtanding and permanent Truths therein mentioned*; For they were written by Holy Men of God, being inſpired thereto, and contain *Godly Reproof, Admonition, Exhortation and Prophecies*, for the *Edification of the Church, and perfecting the Man of God to every good Word and Work*, through Faith in Chriſt Jeſus; and as ſuch, many Directions, Precepts and Rules are therein laid down, yet they all refer to the *Grace, Light, Spirit, Word or Anointing within*, as That by which Man ought to be *Ruled, governed and ordered to God's Glory and his own Comfort*, as they firſt were who gave them forth; for they were *Witneſſes of the Truth of what they writ*. So that they are an Holy Declaration of the Way of God, and that Holy Principle which leads to it, and in it, without which the Book is ſealed, the Scriptures are unknown; and conſequently not the Scriptures, *but that holy Key of* David *is the Rule, how far, and which way we are both to underſtand, interpret, believe and practiſe them.*

Tit. 2.11,12. *John* 3.19,20, 21. *Rom.*8,13,14. 1. *Joh.* 2. 27.

Read Quakeriſm a New Nick-Name for old Chriſtianity. *from pag.* 24. *to p.*202.

alſo Reaſon againſt Railing *from p.* 24. *to p.*47

This

This may be enough to ſhew the Diſingenuity of our *Adverſary* in repreſenting us to his *Knight*; For becauſe We cannot give that Title and Office due to Chriſt himſelf from him to his bare Declaration, he would inſinuate *that we refuſe all Conformity to the Holy Examples and Teſtimonies therein related and expreſt, as if we were a moſt diſſolute Crew of Libertines.*

But he tells us, that *this Perſon* (whoſe Name I ſuppoſe we ſhall prove he has made too bold with) *ſo well knowing our obſtinate and perverſe Humor in the Diſcharge of his Truſts committed to him under his* MOST SACRED MAJETSY, *he could do no leſs then preſent him with this Treatiſe, that going under the Name and Protection of ſo worthy and accompliſht a Perſon, it may in ſome meaſure obtain its deſired Effect, by putting a Stop to the growing Evil, and confirming thoſe who are not ſeduced in the Truth of their Profeſſion.* Amoſt non-ſenſical Expreſſion.

Anſw. But I am willing to hope better things of him, then that be ſhould go upon the *Prieſt's Meſſage*, or turn their *Knight Errant*. But what's the Matter that the *Quakers* are ſo *Perverſe?* They cannot ſay *right Worſhipful*, becauſe they think that of right belongs to God; nor *moſt ſacred Majeſty*, that being fit for no mortal Man: Neither can they ly and flatter with *Your moſt Obliged*

Obliged and Affectionate Servant, for they are more obliged to God then Man, and to one Man more then another. He either knew not, forgot, or sleighted the Rebuke of *Paulinus* to *Sulpitius Severus*, who said, *It becometh not Christ's Free-Men to subscribe themselves Servant*, &c. But it is nothing with such as our *Adversary* to *Cog, Ly and Flatter*; 'Tis one Part of his Manners.

I would fain know what *Rule* he had for all this? Did the Holy *Prophets* and *Apostles* teach him any such Trash? Will he prate of Scripture for a Rule, and yet *bridle his Flattering Tongue no better?* The Customes of the *Heathens* have entred the Profession of *Christianity*, and that *old* Spirit under this *New* Trim goes off for a very *Good Christian.*

Oh, *but the* Quakers *are Obstinate in other Cases for all this!*

Answ. Why so? Because they will by all means stand to their Principles; They will not play the *Sycophants*; Threats do not fright them, nor Promises gain them; They love their Conscience above their Conveniency; and seek to please God rather then Men. Perhaps, *this sort of Men*, the *Knight* has found them, but could have wisht them more pliant to the Laws, it may be, that he might have some colour to be kind: must therefore this

Busy-

Buſy-Body entitule his Name to all his own Follyes, Lyes and Slanders againſt us? What can any moderate Perſon think but that the *Patron* of ſuch a Diſcourſe, has been an eminent *Perſecutor*, whoſe Protection is ſo plainly called for to a Book that without doubt would have him ſo? For my Part, I think the *Knight* ought to repute that Ignorant and Diſingenuous Diſcourſe ſo far from being a Teſtimony how much the *Author* is his moſt obliged and affectionate Servant, that for Intereſting his Name and Power therein, he ſhould hereafter look upon him as an Enemy to Him, his Name and Family.

Before I conclude, give me leave to ask him, why he ſought for *Protection.* Is his national Cauſe defended by *Princes, Parliaments, Navyes, Armies, the Learned, Rich and Powerful Clergy, both Univerſities, the generality of the Gentry and Commonality ſo weak and gaſping*; or are the poor, deſpiſed, traduced and trodden down *Quakers* ſo potent and terrible, that a Book of eight Sheets dare not peep out againſt them, but a big Title muſt be got to recommend and patronize it. But how *Worthy* ſoever the *Knight* be, that will not hinder my Proceeding to ſhew the *Unworthineſs* of the Book, & therein of the *Author*, as well to his *Patron* as the deſpiſed *Quakers.*

CHAP.

CHAP. II.

Containing an Answer to his first Chapter, in which he pretends an Agreement to be between the Quakers *and other* Ancient and Modern Hereticks.

The Comparison examined and proved defective.

OUr *Adversary*, that he may the better prejudice his *Reader* against us, introduceth his Discourse with a Comparison of us, to the most noted and odious of the reputed ancient and modern *Hereticks*, doubtless hoping, that what he wants of Argument to render us such, may be supplied by that ill Opinion, Men have of those he brings us into parallel with. The first Man he thought fit to pitch upon is *Simon Magus*, a Man famous for his infamous Sorceries, with whom he *pag.* 3. wickedly yoaks that faithful Minister of God, *George Fox*, because, saith he, Simon Magus *gave out that he was God the Father*; *And* George Fox *before the Justices at* Lancaster, *that he was equal with God.*

Answ. There is no believing a decimating, persecuting *Priest* against a *Quaker* till he makes more Conscience of telling Lyes, who have given

given too many Demonſtrations of their Deſire to have us run down at any rate, to be credited by thoſe who love Truth more then Partiality.

George Fox denyes the Words, they were never ſo ſpoken by him, much leſs were they ever intended in that Way our *Adverſary* takes and improves them; For though there be not an *Equality*, yet there is an *Unity*, as teſtifyeth the Scripture; *Let the ſame Mind be in you, that was alſo in Chriſt Jeſus, who being in the Form of God, thought it not Robbery to be equal with God.* And *He that ſanctifieth, and they that are ſanctified are all of One; for which cauſe he is not aſhamed to call them Brethren.* Again, *They that are joyned to the Lord are One Spirit*; and, *He that doth Righteouſneſs is Righteous, even as He is Righteous.* To deny this is to deny the moſt Heavenly Benefit we have by Chriſt, namely *Unity* and *Fellowſhip* we have with the Father and with the Son. That it was an Unity, not an Equality, eſpecially in the Senſe he takes the Word, the faithful *Narrative* of that Proceeding, printed in the Year 1654. will further teſtify.

Phil. 2. 6.

Heb. 2. 11.

1 Joh. 3. 7.

How great then muſt this Man's Miſcarriage be, who, to render a good Man an *Impoſtor*, turns *Forger* himſelf? but God will reward him.

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The next *Pair* he pitches upon to prove his Assertion, is *Mænander* and *James Nailer*. *The one for affirming Himself to be sent from the invisible Regions to be the Saviour of Man-kind.* And James Nailer *for asserting himself to be Christ and accepting Hosannah's and Divine Worship in the Streets of Bristol.* pag. 3.

Answ. What *Mænander* was I know not, and it is hard believing a Character of any Man, when it is given by his Enemy: But sure I am that *James Nailer* never asserted himself to be the Christ of God; Neither did he ever deny Him that appeard at *Jerusalem* to be the Lord's Christ, as his Writings plentifully declare, especially one Paper written by him to the then *Parliament, when a Prisoner in Bride-wel.*

"Christ Jesus the Emmanuel (of whose Suf-
"ferings the Scriptures declare) Him ALONE I confess before
"Men, for whose sake I have deny'd what ever
"was dear to me in this World, that I might
"win him, & be found in him and not in my self,
"whom alone I seek to serve in Body, Soul &
"Spirit, night & day, according to the Measure
"of Grace working in me; *even to that Eternal*
"*Spirit be Glory, and to the Lamb forever. But to as-*
"*scribe this Power & Virtue to* JAMES NAILER;
"*or for that to be exalted or worshipped,* TO ME

Jam. Nailer's *Pos. L. Faith.*

"IS GREAT IDOLATRY. So ha-
"ving an Opportunity given (with Readineſs)
"I am willing, in *the Fear of God the Father, in*
"*Honour to Chriſt Jeſus*, and to take off all Of-
"fences from every Simple Heart, without
"Guile or Deceit.

His third Compariſon lyes betwixt *Photinus* who is ſaid *to have denyed the Trinity*, and *G. Fox*, as guilty of the ſame Error in his Account. pag. 4.

Anſw. I can find no ſuch place in the Book ſo called; Either our *Adverſary* ſets up for a New Controvertiſt, or he diſhoneſtly ſhunned giving us the Page: But I am willing to believe, that he took it as he found it in ſome other *Adverſary*; for any thing reported or printed againſt a *Quaker* is ground enough for an envious Prieſt to accuſe him.

But what if *G. Fox* denyed the Unſcriptural Expreſſions, viz. *The Trinity of diſtinct and ſeparate Perſons?* muſt it neceſſarily follow that he denyed the *Three* that bear Record in Heaven, the *Father*, *Word* and *Spirit?* We juſtly renounce thoſe Barbarous School-Terms, as not ſuited to God's Heavenly Manifeſtations, but the dark Conceits of ſome *Popiſh Doctors*. 1. Jo. 5.

His fourth Compariſon is made between *Socinus* and *James Nailer*, in that *the one denyed*

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the Satisfaction of Jesus Christ, and look'd upon his Passion only as an Example. Pag. 4.

The other in that he affirmed, The End for which Christ did suffer, was to be a living Example to all Generations, Love to the lost, page 56.

Answ. He has not truly delivered the Opinion of *Socinus*, whose Books shew (however mistaken about Christ's Divinity) that he ever esteemed his Death and Passion to have more in it then a bare Example: Nor has he faithfully dealt with *J. Nailer* in this Quotation; For *first* I find not the Words as cited; and *next* the Word (ONLY) is by himself omitted, which alone renders the Passage *heterodox*. Suppose then that *J. Nailer* writ, *that Christ was in his Suffering a living Example to all Generations*; Is there no Difference between *Christ's being in his Death and Passion* Only *our Example*, which he charges upon *Socinus*, and Christ's being *our living Example in Suffering*, which he attributes to *J. Nailer?* How can there be a Comparison, where there is so great a Disparity? The *First* is denyed by all that own Christ: The *Last* is owned by all that do not deny *Peter*, who thus writ to the scattered Brethren, *For even hereunto were ye called, because Christ also suffered for us, leaving us an Example that ye should follow his Steps.* 1 Pet. 2. 21.

His fifth Compariſon he makes between the *Valentinians* & the *Quakers*. The Former, *he ſayes, arrogated to themſelves a Knowledge beyond Chriſt and his Apoſtles*; The Latter *impudently throw away the written Word of God, & delude the credulous* Vulgar *with new fangled Revelations*; which he thinks he has prov'd by two Inances. 1. That *Th. Hollbrow a* Quaker, *to One that urged Scripture, anſwered*, "What doſt thou tell "me of Scripture, which is no more to me then "an Old Almanack. 2. *That Fox and Hubberthorn in a Book, called Truth's Defence, ſay*, "The "Scriptures are no ſtanding Rule, and it is dan-"gerous for ignorant People to read them.

Pag. 4, 5, 6.

Anſw. To the *firſt* I ſay, there is great Difference between one that was *no Quaker*, and one that was or is a *Quaker*; We have examined the matter, and by all we can find, both that Saying is not true as charged, and it is of an ancienter date then the coming of any of our Friends into thoſe, Parts therefore not the Saying of a *true Quaker*. To the *ſecond* I return thus much, 'Tis true there is ſuch a Book, and it was written by *G. Fox* and *R. Hubberthorn*; but he has not given us ſo much as one Page to direct us to the Paſſage: So that either People muſt read till they find it, or elſe take his Perverſion for our Aſſertion. Unworthy Man! does he think

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us ſuch Wretches, that we deſerve not common Juſtice? Methinks Juſtice ſhould not be denyed where ſo little Mercy is ſhewn.

But to anſwer the Inſtance. Our Judgment about the *Scriptures being the Rule*, we have already delivered; And in what ſenſe *it is Dangerous to read them*, their own Book will declare.

"'Tis dangerous, ſay *G. Fox* & *R. Hubberthorn*, "to read the Scripture in order to make *War* "*againſt the Saints, to give carnal Expoſitions u-* "*pon them, & Meanings contrary to them, and to make* "*a Trade of them; but Bleſſed is he that doth read and* "*doth underſtand them.* If this prove that Sleight to Scripture, our *Adverſary* would ſuggeſt them to be guilty of, then let us be condemned: But God's Witneſs in every unſeared Conſcience will acquit them, and judge him for corrupt Citation, and hard Speeches, who dares to cry thereupon, *Are theſe not as Impudent Hereticks as the Valentinians* (whom he repreſents to have arrogated to themſelves a Knowledge above Chriſt and his Apoſtles) which, how true ſoever it may be of them, I am ſure is *Falſe* enough of us; for thoſe hideous Conſequences he makes, are not deducible from any unperverted Saying to be cited out of *Truth's Defence.*

And leaſt any ſhould think, we deny with the *Papiſts* the Peruſal of the Scriptures to Ignorant

rant People, from what our *Adversary* sayes, know that they spoke of such *Ignorant and Unlearned Persons*, as in reading, *wrested them to their own Destruction*; now unless it be not Dangerous to read to Destruction they are not chargeable with Blame in that Matter.

But who are the Knowing and Learned? The *Jewish* Doctors? and Greek *Philosophers*? No, but *Fishermen and poor Mechanicks discipled in Christ's School*, for the Excellency of whose Knowledge *Paul reputed his Gamaliel-Acquisitions but Dross and Dung*: So that their *Knowing* and *Learned* are many times the *Ignorant* & *Unlearned* we speak of, whose Wisdom God will confound, and whose Understanding he will bring to nought.

His last Comparison of us in this Chapter is with *Marcus, an old Heretick*. The Agreement he makes betwixt us, lyes *in our mutual Pretences to Inspiration and Prophecy*. For as he reports him *to have abused many silly Women, under colour of conferring on them the Gift of Prophesying, and that he had a familiar Spirit by which he brought himself into Credit with his deluded Followers*; So he tells us that *he has had it confidently affirmed, That about the first rise of the* Quakers *in the North of* England, *several Persons by Gloves and Ribbands and divers Charmes were really bewitched*

pag. 6.

witched by them. And doubtleſs many of their Quaking fits were real Poſſeſſions by the Devil.

Anſw. What *Marcus* was is nothing to us; If he has done amiſs, he has anſwered for it by this time. I confeſs, I am not over-fond of the Characters left us of ancient Hereticks, knowing what kind of Creatures the beſt *Proteſtants are with Papiſts*; and what fearful Monſters ſeveral ſober Separatiſts are reputed among ſome Proteſtants: But this I know, if what he hath ſaid of ſeveral *Ancients* be no Truer then what he hath ſaid of us, he has groſly abuſed their Doctrines and their Memories. Pag. 7.

For the Witchcraft of our *Gloves*, *Ribbands* and *Charmes*, 'tis ſcarce worth my Notice; his Folly in mentioning it, being a ſufficient Reproof and Confutation to himſelf. A Story fit for none at this time of day, to report or believe, but a Man of his ſize. I thought they had been worn out by this time.

But let the ſober *Reader* judge which favours moſt of *Satan's* Deſign, this Idle yet Scandalous Story, *or our Fearing and Trembling at the Word of the Lord, and thoſe Terrors that broke in upon our Souls becauſe of Sin and Iniquity?* 'Tis but the old Spirit of *Mockery* that acted the *Jews* and *Heathens* againſt the *Chriſtians*, and *Papiſts* againſt *Proteſtants* and too many *Proteſtants* of ſe-

veral Sorts, againſt ſome more reformed Separatiſts.

For had the Reverent Fear of God poſſeſſed our *Adverſary's* Heart in the writing of this Diſcourſe, there had been no room for ſuch Irreligious Scoffs againſt an inoffenſive People. But the *Devil*, becauſe he would be *God*, *calls* God *the Devil*, Chriſt, *Beelzebub*, Light, *Darkneſs*, and the Power of God, *the Power of Satan*, and the Fear and Trembling brought by the one, *the Poſſeſſions and Witchcrafts of the other.* Certainly ſuch Men *live in a dry Land, they ſee not when Good cometh.* But what will not an Enraged Tything Prieſt do to deſtroy us, who (he knows) are Diſcoverers of ſuch Deluders?

CHAP. III.

His pretended Agreement between the Authors of Familiſm and the Quakers *conſidered. His Objections anſwered.*

I Now come to conſider the Reaſon of the Title of his Book, and what Ground he had to name us the *Revivers & Propagators of Familiſm*, with the moſt weighty Objections he makes

makes againſt us (if in Truth I may repute the ſtrongeſt of them ſuch) and that with what Brevity, Truth and Faithfulneſs I can.

The great Authors of this Doctrine of Familiſm, he ſayes, *were* David George, *and* Henry Nicolas, *but more eſpecially the latter, as having more improved and diſſeminated the pernicious Errors introduced by the former.* He beſtows many ſevere Expreſſions upon them, more, I think, then becomes a Man of any Charity to give. I am not their Advocate; But ſo much Splene and ſo little Reaſon againſt Dead Men can be neither Chriſtian nor Manly. What he ſayes they held, and how far we are concerned in it, it is our Buſineſs to enquire.

§. 1. *Of Chriſt's Miniſtration.*

And firſt he tells us, that *H. N.* ſhould ſay, "that not only the Law of *Moſes*, but the Miniſtration of *Chriſt* and his *Apoſtles* were only "Temporary things inſtituted to bring Men "to the perfect Reign of the Spirit; *and then, like "Horn-Books and Primers to grown Underſtandings, "to be thrown away*, pag. 10, 11. And that *this is the full Senſe of the Quakers*, ſayes our *Adverſary, Hear John Crook a Quaker*; "We "believe by the ſame Gift of Grace "that there are ſeveral Miniſtrati- pag. 10, 11, 12, 13, 14.

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"tions, and ſeveral Operations, according to "1 Cor. 12. And all by the ſame Spirit, as be- "fore and after the Law by *Moſes*, and after by "*John* the Baptiſt, and *Chriſt* and his *Apoſtles*. "And by this Spirit were the Scriptures given "forth, and the Holy Men of God did ſpeak, "propheſy, preach and pray, as they were "moved; and to anſwer the Service God had "for them to do, they were to wait, as Chriſt "commanded his Diſciples, to receive the Pro- "miſe of the Father—And therefore as it was "the Practice of the People of God in old time, "to wait for the Moving of this Spirit, that "they might ſpeak as it gave them Utterance "in the Evidence and Demonſtration thereof; "ſo do this People, called *Quakers*, now. Upon which our *Adverſary* dares to obſerve, *that we with the* Familiſts, *deny the Miniſtration of Chriſt to be the Miniſtration of the Spirit, and conſequently a Blaſphemous Derogation from the Honour of our Bleſſed Saviour, who ſaid to his Apoſtles*, Joh. 16. 14. *He ſhall receive of mine, and ſhew it unto you.*

Anſw. If our *Adverſary's* Weakneſs has run him into this ſtrange Parrallel, he is to be pittyed; but if his Envy, he is ſeverely to be rebuked. Will any Man that has Senſe or Honeſty ſay, it is all one to affirm that Chriſt's Miniſtration is *an Horn-book that time caſts off with Infancy*;

Infancy; and that it is a Waiting to receive the ſame Spirit Chriſt commanded his *Apoſtles* to wait for, as the Promiſe of the Father, and the peculiar Gift and Priviledge of his own Miniſtration? Does not *J. Crook* expreſly draw a Parallel between the Holy Men of God of old, *and the* Quakers *of our time*; *that as they then, ſo the* Quakers *now wait to be taught, moved and ordered by the ſame Eternal Spirit, through which all come to be baptized into One Body*? How was that then no Spiritual Miniſtration, when we deſire to be conformed *unto the Spirit* and *Holy Example thereof*, not making this anew, but reviving that old and durable Miniſtration of the Spirit? Therefore *Blaſphemous Derogations* will return to our *Adverſary*, as unduely charged upon us, with a Charge upon him of baſe Derogation from the Truth of our Belief.

But he thinks that *Humph. Smith* has made much for him in thus Querying; pag. 15. "Whether ſhould People be led in "theſe dayes by *Moſes*, according to his outward "Miniſtration, or the Perſon of Chriſt *(limiting "it to his Viſible Appearance)* or the Spirit of Truth, "which he promiſed to pour out after his Aſcenſion; which contains the Subſtance of what he quotes out of *H. Sm.* & to which he thus anſwers, *There is no ſober Chriſtian can read this Paſſage without*

Anger

Anger and Diſdain to ſee ſuch wicked Wretches ſcoff, and fleeringly inſult upon the ſacred Perſon of our Lord Jeſus; The whole Hiſtory of whoſe Life and Death in the Letter of it, they eſteem no better then one of Æſop's Fables.

Anſw. But our *Adverſary* will not ſo eaſily eſcape the Hands of the Juſt God (whoſe is Vengeance) for theſe Ungodly Defamations, as he well knows he may do ours: Anger, Diſdain and Lyes become him, and it is little to be wondred that he ſhould be guilty of them all againſt a *Quaker*. If *H. Sm.* had aſſerted *that* Moſes *could not be our Leader, neither the Viſible Perſon of Chriſt, but the Spirit of Truth*, he had not exceeded the Warrant of Scripture, nor the very Judgment of this Reviler. It is not two pages off that he quoted Joh. 16.14. *He ſhall receive of mine, and ſhall ſhew it unto you*: Which, if I underſtand any thing, imports thus much; *That thoſe things which they knew not whilſt Chriſt was with them, after his Aſcenſion the Holy Ghoſt ſhould reveal unto them*, as theſe two preceeding Verſes fully prove. *I have yet many things to ſay unto you, but ye cannot bear them now; Howbeit, when the Spirit of Truth is come, he will guide you into all Truth, and he will ſhew you things to come.* Nay, Chriſt himſelf ſayes in the 7th Verſe, *Nevertheleſs I tell you the Truth, It is expedient for you*

you that I go away; For if I go not away the Comforter will not come unto you. And in the 14th Chapter he ſpeaks thus, *I will pray the Father, and he will give you another Comforter, that he will abide with you for ever, even the Spirit of Truth*: So that the *perſonal Miniſtration* was manifeſtly *tranſient*, and *temporary*; but *That* of the Spirit was to abide for ever. But I would not any ſhould think it to be leſs Chriſt's Miniſtration, becauſe the Miniſtration of the Spirit; for the Lord is that Spirit, as his own Words manifeſt: Again, *I will not leave you comfortleſs, I will come to you. Yet a little while, and the World ſeeth me no more, but ye ſee me: Becauſe I live, ye ſhall live alſo; For he that dwelleth with you, ſhall be in you. At that day you ſhall know that I am in my Father, and you in me, and I in you.* And that this Comforter is Chriſt in his Spiritual Coming and Appearance, let it be further obſerved, that the ſame Word for *Comforter* (Παρακλητος) in John 16. 7. is the Word uſed by the ſame Apoſtle in the firſt Verſe of the 2d Chapter of his firſt Epiſtle for *Advocate*, when he ſayes, *We have an Advocate with the Father, Chriſt Jeſus the Righteous.* verſ. 16, 17, 18, 19, 20.

In ſhort, the Diſpenſation of his Viſible Appearance was but Temporary: *It is expedi-*

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ent for you that I go away. But his *Miniſtration*, who ſo appeared, then diſ-appeared, and after re-appeared in a Spiritual and unalterable Miniſtration, *Lo, I am with you to the End of the World.* And truly thus much our *Adverſary* in Contradiction to himſelf, grants us, that *the Miniſtration of Chriſt was indeed the Miniſtration of the Spirit.* Now what Scoffs, Fleerings or Inſults againſt the ſacred Perſon of our Lord Jeſus any can ſee in this Doctrine, to incite a ſober Chriſtian to Anger and Diſdain, I leave to any but ſuch an Angry and Disdainful Enemy to judge?

Math. 28.20.

pag. 13.

I cannot forget his horrible Ly of us, concerning the *Scriptures*, ſtolen probably out of an *Anabaptiſts* lying *Dialogue* lately printed againſt us. *Prelaticks and Sectaries* can ſometimes agree againſt *Quakers*. *Æſop's Fables* have more worth in them, then all the *Books* that ever were written againſt the *Quakers*; I do not at all doubt but there are Twenty Fables in *Æſop* that, well conſidered, would have taught them more Diſcretion and (it ſhould have been their own Fault if not) more Honeſty too, then any or all of them have ſhown in their utmoſt Endeavours againſt us. *But that we have no more Regard to, nor Belief in the Holy Scriptures of Truth then in Æſop's Fables*, is a Story more prophane and

and fabulous then any Fable in *Æsop*; and God will recompence with a Vengeance this *Defamer* of an Innocent People, unless diverted by his unfeigned Repentance.

§. 2. *Of Revelation.*

He tels us the second thing wherein the *Familists* and *Quakers* are all one, *is the Pretence of Immediate Revelation*. Dav. Geo. *and* H. N. *both pretend to receive their Doctrine from the Angel* Gabriel. *And* W. Gibson, *the* Quaker, *sayes, that the Gospel which they preach they have not received it from Men, nor from Books, nor from Writings, but by the* Revelation *of Jesus Christ in them, and then denyes the Scriptures of the old and new Testament to be the revealed Will of God.* Pag. 16.

Answ. After what manner *D. G.* and *H. N.* received their Commission I know not, but sure I am that *W. Gibson's* Assertion is sound. Take away *Revelation* and the Gospel ceases of course; Christ is put besides the Dignity of his Prophetical and Priestly Office; the Promises of God will be broken; and the most excellent part of the Scriptures, God's Traditions, made void. Who was it said, *A Prophet shall the Lord your God raise up like unto me, Him shall ye hear in all things.* Deut. 18. 18. *There is a Spirit in Man; and the* Job 32. 8.

Inspiration

Inſpiration of the Almighty giveth Underſtanding.

Iſa. 59. 21 *As for me, This is my Covenant with him, ſaith the Lord, My Spirit that is upon thee, and my Words which I have put in thy Mouth, ſhall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seed's Seed, ſaith the Lord, from henceforth and for ever.* Jer. 33.6. *I will* REVEAL *unto them the Abundance of Peace and Truth——* Matth. 11. 25, 27. *I thank thee, O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the Wiſe and Prudent, and haſt* REVEALED *them unto Babes——And no Man knoweth the Father but the Son, and he to whom the Son will* REVEAL *him.* Jo. 6.44. *No Man can come unto me, except the Father which hath ſent me, draw him——But God hath* REVEALED *them unto us by his Spirit.* 1 Cor. 2. 10, 11. *For the Spirit ſearcheth all things, yea, the deep things of God. For the things of God knoweth no Man but the Spirit of God. If any thing be* REVEALED *to another that ſitteth by, let the firſt* Chap. 14.30. *hold his Peace. For when it pleaſed God to* REVEAL *his Son in me.* Gal. 1, 12, 16. *For I neither received the Goſpel of Man, neither was I taught it, but by the* REVELATION *of Jeſus Chriſt.* Phil. 3, 15. *If any be other-*

ether-wise minded, God will REVEAL *it to him.* As I said before, so again, Who uttered these excellent Sayings, and for what End? If no *Inspiration*, no *Understanding*; If no *Revelation*, no *Knowledge*; And if the Spirit cease to teach (as it can never teach, but by Inspiration or Revelation) then the Administration of Christ and his Apostles is ceased indeed; And so not the *Quakers*, but their *Adversary* overturns the Gospel-Ministration, as begun and preached by Christ and his Apostles. And be it known to all the World, we think *Revelation* no Disgrace to our Cause. *Parrats* may learn Scripture but can never experience it; And those know little better who know not by Experience: They are unprofitable *Canters* indeed who confidently talk of what they never felt, and Idle Boasters who boy up themselves unto the Reputation of Ministers and Christians, with a loud talk of their Travels, Tryals, Inspirations and Experiences, whom they plainly mock in their Posterity, concluding all blind because they cannot see. In short, Let it be the *Character* of the despised *Quakers* (and we glory in it) that all the *Councils*, *Synods*, *Universities*, *Doctors*, *Scholars*, *and the most Unanimous Decrees*, *Learned Books*, and what ever the Power and Art of the Spirit of Man can produce, will

never be able to give, or rule that true Faith which overcomes the World; For *that which may be known of God is manifeſted within Man*: And though outward *Records* may teſtify of, and direct to that Unerring *Light* and *Spirit*, by which Man comes both to know God, and to be made conformable to his heavenly Image; yet nothing below the Diſcoveries, Convictions, and Effectual Operations of the Eternal Spirit, can give Man the certain Knowledge of God, nor that daily Ability by which alone he may be enabled to obey him.

But he oppoſeth to us *Miracles* and *Reaſon*, pag. 16,17,18. inſinuating that we have no more of the laſt then the firſt, and therefore not to be believed. To the firſt I ſay, we pretend to no other *Religion*, then what was profeſſed and practiſed by the Apoſtles, and therefore need no new *Miracles* after that Manner to confirm that which has been confirmed by *Miracles* already; eſpecially by thoſe who believe thoſe *Miracles*: And to deny *Revelation* where there are no *Miracles*, is to diſcard many of the *Prophets*, and to deny the Pouring forth of the Spirit upon the primitive *Chriſtians*. But above all, hear the Man's Interpretation of *Deut.* 18. 22. *When a Prophet ſpeaks in the Name of the Lord, if the thing follow not, nor come to paſs*;

paſs; *that is*, ſaith this horrible Perverter of holy Scripture, *if he do no Miracle*; whereas the *Verſe* intends no ſuch thing. Is this to rant over the *Quakers* for *Idiots*, as if he were ſome Doctor of the Chair, that where the Scripture ſpeaks of *Prophecy*, he ſhould render it *Miracle*; as if he that is a Prophet, is a Worker of Miracles, and that Miracles and Prophecy are equivalent? But (*Argumentum ad hominem*) let us ſee how it will hold. He that is a true Prophet muſt neceſſarily work Miracles; *But the Prieſts of* England *cannot work Miracles*; therefore, *the Prieſts of* England *are all Falſe Prophets*. A true Concluſion, yet falſe Premiſes; A *Paradox*. Now for the *Reaſonableneſs* of our Doctrine: *He thinks a very mean Capacity can find none in it*; *for how ſhould there be any Reaſon in what they teach, when they themſelves*, ſayes he, *deny the Uſe of Reaſon*. Pag. 18. But none have leſs then they which pretend to ſo much. This Man dares ſwagger for *Reaſon*, and yet cryes out, *Hereſy*, as ſoon as he ſees it. His *Reaſon* is, *the Authority of his Church*, *The* SAY-SO *of ſome Univerſity Doctor*, finally, *The Workes of ſome learned Men*, and offer never ſo much Reaſon & Conſcience againſt them; and your *Reaſon* is *Sophiſtry*, and *Conſcience*, *Enthuſiaſm*. The juſteſt *Separation* in the World is with ſuch but *Schiſm*, and which is the laſt Stratagem,

ſuch Perſons muſt be Enemies to Cæſar. But I may ſay of thoſe Men, as *Heraclitus* ſaid of their Fore-Fathers, *If blind Men were to judge of Sight, they would ſay Blindneſs were Sight.* God is the Fountain as well of *Reaſon*, as Light: And we aſſert our Principle not to be without *Reaſon*, but moſt *Reaſonable*; Whence it is frequent with us in our Reproof of Cruel Men, to ſay, *they are Unreaſonable*, whether it be to Man or Beaſt, making good what the Prophet ſaith,

Iſa. 28. 26. *For his God doth inſtruct him to Diſcretion and doth teach them.* Again, *Come*

Iſa. 1. 18 *& let us Reaſon together.* And *Tertullian* will have the firſt Verſe of *John* thus rendr'd;

Joh. 1. 1. *In the Beginning was Reaſon, and that Reaſon was with God, and that Reaſon was God; by that were all things made, &c.* And this ſeems no forreign Interpretation, for in the 10th Verſe of *Jude* we have ſenſual Men not having the Spirit, called ἄλογα ζῶα, *Unreaſonable Creatures*, according to which the Apo-

1. Pet. 3. 15. ſtle *Peter* ſpeaks, ἕτοιμοι πρὸς ἀπολογίαν ἀίτῶντι λόγον, *to him that askes Reaſon ready to give it.*

Thus much (to overlook our own Tranſlation in *Paul's* ſecond Epiſtle to the *Theſſalonians*, where he calls ſuch *Unreaſonable Men that have not Faith*) concerning Reaſon: So that it is very evident by our *Adverſary's* denying, and

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the *Quakers* asserting an unerrable Principle to be in Man, and the Refusal of the one, and the Readiness of the other to be governed thereby, not the *Quakers*, but their Enemies are Unreasonable both in their Faith and Practice.

§. 3. *Of Forms of Prayer.*

Our *Adversary* spends two or three Pages in proving the Necessity of *Bodily Worship*, and he doth it so lamely, that if it were so much my Judgment to deny it, as it is to practise it, I know nothing he has said, to encline me to it. This he makes an Introduction to that Agreement, he sayes, there is between *D.G. H.N.* and the *Quakers*, *in their mutual Renouncing both Bodily Worship and Visible Ordinances.* For Bodily Worship, I need say no more, then that our publick Meetings judge him guilty of great Dishonesty. For his *Visible Ordinances*, we shall proceed to consider them. The first is concerning *a Form of Prayer*, hear him. p 20, 21, 22, 23, 24, 25.

With the like silly and weak Confidence they exclaim against Forms of Prayer, whereas our blessed Saviour taught his Disciples a Form. Math. 6. 9. *After this manner therefore* pray ye, *&c. And least*, sayes he, *we should think that this was only a Pattern*, Saint Luke Chapt. 11, expresses it, when

ye pray, ſay, Our Father, &c. *that is, do it in theſe Words. Moreover* John *taught his Diſciples; and one of Chriſt's Diſciples deſired that he would teach them: where we are told,* firſt *that* John *delivered a Form of Prayer to his Diſciples.* 2. *That Chriſt's Diſciples beſought him that he would alſo give them ſome Form of his making.*

Anſw. But can this Man have the Vanity to plead the Neceſſity of the Uſe of this Form, much leſs of thoſe that are of Mens Invention and Appointment from thoſe Quotations? Has his *Religion* brought him no farther? Can he believe that *Matthew* writ by the holy Ghoſt, and yet imply an abſolute Reproof in his ſo much more commending *Luke's* account, which he thinks, requires the expreſs Words, and not others like them? But let it be conſidered, that this was a time of Infancy; and that it was before the more full pouring out of the Spirit, is certain; and that they knew not *Goſpel-Prayer* as afterward, is undeniable. Beſides, It is either Sufficient, or it is not; If *Inſufficient*, it reflects on Chriſt, beſide who can ſupply its Defect? If *Sufficient*, why do you uſe any other? What ever it is upon our Principles, you muſt confeſs it be a ſetting of your Poſtes by God's Poſtes; your Invention by his Inſtitution. It is meer Deceit to attempt the Defence of the

Popiſh

Popiſh Engliſh Maſs-Book from Chriſt's Prayer. Prove your Forms to be of Divine Inſtitution, and that God by his Spirit now requires them, and the Debate will end; otherwiſe we reject the Alluſion as improper and incoherent. The Spirit is not confinable to ſet Forms, though in times of Ignorance he hath adminiſtred Comfort in them by thoſe who were ſincere, and knew no better: But Forms are not therefore to be perpetuated; for that were to obſtruct the more free Operation of the Spirit, and our Expreſſion by it: It is at beſt but a State of Weakneſs to be condeſcended to, but never to be pleaded for; God's Spirit will be unlimited, as well as the Words he prompts us to, muſt never by another be confined.

§. 4. *Of Baptiſm.*

He ſayes, *we both deny Baptiſm* (by which I underſtand *Water*) *becauſe Chriſt finding it among the* Jews *adopted it into his Religion; a Ceremony neither burthenſome nor offenſive, and the only Door ſet open under the Goſpel for Salvation.* P. 26,27,28. For which he brings three Scriptures, *Matth.* 28.19. *Go, and teach all Nations baptizing them in the Name of the Father, &c.* To the ſame purpoſe by *Mark, Chap.* 16. *v.* 15, 16. *And Chriſt's Saying, Joh.* 3.5. *Except a Man be born*

of Water and of the Spirit, he cannot enter into the Kingdom of God.

Answ. If *Baptism* was ever *Jewish* as our *Adversary* grants, then because Christ came to end all *Jewish* Ceremonies, *Water-Baptism* can bear no Evangelical Perpetuity. And if it should be objected, that *it was used after the Pouring forth of the Holy Ghost*, I answer, so was *Circumcision*, *Vowes*, *Purification*, *Forbearing to eat things strangled* and *Blood*; And the common Practice of *Christendom*, so called, sufficiently tells us, what is become of those Observations. *Using* and *Instituting* are two things. The Apostles condescended where they never commanded.

In the *two first Scriptures*, which contain a Commission, there is no Water mentioned; That there is a *Baptism of the Holy Ghost*, I hope, all will grant; That such a Baptism admits of no outward Water is plainly implyed: And that it was the Baptism of the Holy Ghost (and therefore not of Water) which Christ intended, I will briefly prove.

First, this Commission was some of the last Words Christ spoak; that it is to be fulfilled is certain; that they could not do it without Power is clear; that neither of those Chapters mentions any such Endowment must be granted.

ted. Whether then must we go to fetch that Account here omitted? I would desire my *Reader* to turn to the first Chapter of *Luke's Acts of the Apostles*, where we shall find Christ's last Words to his constant Followers thus left upon Record; *And being assembled together with them, he commanded them that they should not depart from* Jerusalem, *but wait for the Promise of the Father, which, saith he, ye have heard of me. For* John *truly baptized with Water, but ye shall be baptized with the Holy Ghost not many Dayes hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the Kingdom to* Israel? *And he said unto them, It is not for you to know the Times or the Seasons which the Father has put into his own Power; But ye shall receive Power, after that the Holy Ghost is come upon you, and ye shall be Witnesses unto me, both in* Jerusalem, *and in all* Judea, *and in* Samariah, *and unto the uttermost part of the Earth. And when he had spoken these things, while they beheld he was taken up, and a Cloud received him out of their Sight.* Now if the Promise of the Father was the Pouring out of the Holy Ghost, and if the Pouring out of the Holy Ghost be the Baptism of the Holy Ghost, and that the Baptism of the Holy Ghost was that which qualified them to be his

Acts 1. 4, 5, 6, 7, 8, 9.

Witnesses

Witneſſes, as the whole place fully proves; *Then, Go, and teach all Nations*, &c. in *Matthew*, and, *Go ye into all the World*, in *Mark*, muſt not have been ſpoken before theſe Words in the Acts, *at leaſt not to take place till they themſelves had been baptized with the Holy Ghoſt*; and conſequently the Baptiſm mentioned in that Commiſſion, muſt not have been a *Water-Baptiſm*, as *John's* was, *but that of the Holy Ghoſt which they were to be baptized with*: ſo that the Order of the Words, *at leaſt in Execution*, if not in Expreſſion, muſt have been this, *John indeed baptized with Water, but ye ſhall be baptized with the Holy Ghoſt not many Dayes hence*; *Then go ye and teach all Nations, baptizing them in* (or rather into) *the Name of the Father, Son and Holy Ghoſt*; *And lo, I am with you alwayes unto the End of the World.* Nor is this incredible, when we conſider without their ſo baptizing, it had been utterly Impoſſible for them *to have turned them from Darkneſs to Light, and from the Power of Satan unto God.* And doubtleſs they might as well baptize with the Holy Ghoſt, *as reconcile by the Word*; For where the one was, the Power of the other could not be wanting.

For the *third Scripture*, though *Water* be mentioned, yet what *Water* will be the Queſtion. That it is not meant of outward Water, I offer

ſeveral

ſeveral Reaſons. 1. To be born of Water and of the Spirit is no more, *then to be born of Water or of the Spirit*, καὶ being here explicative; For were it otherwiſe, and that by *Water* were underſtood *External Water*, this Abſurdity would inevitably follow, that the Soul of Man which is Spiritual and Internal, could in part be regenerated by *Water External and Elementary*: But this place is excellently unfolded, by that notable Paſſage of the Apoſtle *Paul* in his Epiſtle to *Titus*, *Not by Works of Righteouſneſs which we have done, but according to his Mercy he ſaved us, by the Waſhing of Regeneration and Renewing of the Holy Ghoſt*; where we not only have the WASHING of *Regeneration* to parrallel being *born again of Water* (which ſay we, muſt be as Spiritual as the New Birth it produceth) but alſo *the Renewing of the Holy Ghoſt* to anſwer *being born again of the Spirit*, That as the waſhing of Regeneration, or Renewing of the Holy Ghoſt, are Synonymous, or Expreſſions to the ſame Purpoſe; ſo being born again of *Water*, or being born again of the *Spirit*, are equivalent. Chap. 3. v. 5,

But if our *Adverſary* will have this *Water* to be material in Honour of his Baptiſm, I er him never refuſe the like Liberty to us in Conſtruction of that great Water-Baptiſt's own Words: *But*

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Math. 3. 11. *he ſhall baptize you with the holy Ghoſt and with Fire*, that is, *material Fire*. My Judgment is, if that were the *Church of England's Baptiſm* he had never been her Son, though ſuch Sons are ready to *Chriſtian many with that Fiery Baptiſm*. But if ſuch an Interpretation be abſurd, let him not eſteem his own Rational: And if it muſt be the *holy Ghoſt, or Fire*, then let it be *Water, or Spirit*; for indeed they are but ſo many Words, intimating the various Operations of one Divine Power.

In ſhort, *John* was but a Forerunner, therefore not to be perpetuated: *He was the Water (but Chriſt the great Spiritual) Baptiſt*; The Former to decreaſe, the Latter to increaſe: *And the leaſt in Chriſt's Kingdom, which is not of this World, is greater then John*; not then his private State, *but outward Adminiſtration.*

Paul (whoſe Commiſſion was larger then any *Prieſts* in England) tells us, *He was not ſent to baptize* (with Water) *but to Preach*; And inſtead of enjoyning the Practice of it upon others, *he thanks God that he baptized but very few himſelf*, which ſurely he had never done, if it had been part of his Commiſſion, or the durable Baptiſm of the Goſpel; For he had juſt Reaſon to ſuſpect ſome diſaffected would make that Ill-Uſe of his Liberty, *that it was to ingratiate and*

ſet

ſet up himſelf, being conſcious that he had no Authority for what he did. This he further gives us to believe in that pertinent Paſſage to our Purpoſe; *There is One Body, One Spirit, One Lord, One Faith, One Baptiſm, One God and Father of all.* If more Baptiſms then one, then more *Bodies, Spirits, Lords, Faiths, Gods, and Fathers of all, who were above all, and through all, and in them all,* unto whom *Paul* wrote. If this be abſurd, and that there is but one Baptiſm, I hope, it will not be denyed to be *that of the Holy Ghoſt*, which is both moſt ſuitable to the Evangelical Miniſtration, *and the peculiar Baptiſm of Chriſt Jeſus our Lord.* I ſhall touch upon one Paſſage more.

1 Cor. 1. 15, 16, 17. Epheſ. 4. 4, 5, 6.

The like Figure whereunto even Baptiſm alſo doth now ſave us; as our modern Tranſlation has it, From which, though our *Adverſary* would infer *that Water-Baptiſm is to be uſed, as co-aſſiſtant with the Anſwer of a good Conſcience, to Salvation,* I doubt not unanſwerably to maintain from it our foregoing Aſſertion.

Pag. 28, 29.

This *Verſe* admits of various readings in ancient Copies, and diverſe Interpretations by learned Men. We ſhall a little diſquiſite the matter, that he may ſee we ſhall not refuſe *Learning* where it may perform the Office of an honeſt

honeſt Servant not an Uſurper. Ὃ (ſome has it Ὃ or ὃ; the modern *Greek* ὁποίω) ἡμᾶς (*Auguſtin* has it *Vos*, and our old Books, ſaith *Zegerus*) ἀντίτυπον (which *Vatabalus* makes the truth relative to the Type *Flood*. And ſaith *Grotius*, "Vox "ἀντίτυπος *eſt communis utrique relato, i. tam figura* "*tribuitur quam rei per figuram ſignificatæ*, ſignifi- "ing *Type* and *Antitype*, or the thing ſignified by "the *Type*) *Eraſmus* hath it, *cui nunc ſimile ſive* "*reſpondens Baptiſma*, ſo that Baptiſm may an- "ſwer as the thing typified, not another Type) "Ἀντίτυπον, ſayes *Dr. Hammond* (a famous Man of "the Engliſh Church) is certainly beſt renderd "*Antitype*; yet there be two different ſenſes, "ſometimes Contradiction; thus *Zenophon* and "*Heſychius*. Then Deſtruction was by Out- "ward Water, *now Salvation by Inward*; other- "wiſe *pro* or *in lieu of another*, as ἀνθύπατος, he "that ſupplies the Conſul's place, ſo ὃ ἀντίτυπον "βάπτισμα (as in an old Coppy in *Oxford*) is "the *Ark inward*, ſupplying the place of the "Ark outward. Νῦν σώζει βάπτισμα, which *Ca-* "*pellus* underſtands to be *Baptiſmum internum*, "*quo ſimus mortis & reſurrectionis Chriſti parti-* "*cipes. Hujus interni baptiſmi typos aliquot ha-* "*bemus in* V. T. *imprimis autem arcam dilu-* "*vii et arcam Noæ*. By Inward Baptiſm we are made Partakers of Chriſt's Death and Reſur-

rection.

rection. Of this Inward Baptism we have several Types in the old Testament, of which *Noah's Ark* was one. *Grotius* refers us to these Scriptures for an Apostolical Exposition, *Rom.* 6.3,4. *Ephes.*4.5. *Gal.*3.27. *Col.*2.12. all which refer to Man's being *baptized into Christ's Death, his putting on of Christ, and to the One Lord, One Faith, One Baptism.* And indeed *Beza* shewed them the Way, who will have it, that the Baptism which answered to *Noah's* Ark, *was not material Water*, but the *Power of Christ within*, wich preserves us cleansed, and enables us to call on God with a good Conscience. Nor is *Doctor Hammond* of a different Judgment in this Case, who not only will have ἀντίτυπον rendred *Antitype*, but the *Baptism* that is that *Antitype*, answering to *Noah's* Ark, *to be the Inward Washing of Men's Consciences from Pollution, and delivering them from the Deluge of Sin and Destruction.*

Not only from all this do I conclude, the *Baptism* mentioned in that place to be the *Antitype*, or Truth answering to the outward and typical Salvation of *Noah's* Ark; but for those *Reasons* which were with me, before my Perusal of these *Authors*, and which I shall now briefly offer. *First*, If ἀντίτυπον βάπτισμα were but a Type or Figure, one Type would answer another, which is not proper. *2dly*, It were both to

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ſuppoſe, that the Goſpel were a State of Figures (which is the Subſtance of all) and of ſuch Figures too as are leſs demonſtrative or ſignificant; for what is that Sprinkling, Baby-Baptiſm (for Dipper or dipped I ſuppoſe our *Adverſary* to be neither) to the Worlds *Deluge* and *Noah's Ark*. 3*dly*, The Baptiſm in the Text muſt be ſuch a one as hath Efficacy enough in it *to ſave*, which outward Water can't do; Beſides, the Word σώζει, or ſaveth, hath Relation to *Noah's* Ark, wherein the eight Souls were ſaved; Therefore the Antitype, or Truth anſwering to That, as Type. 4*ly*, It is ſuch a Baptiſm *as ſaves by the Power of Chriſt's Reſurrection*, anſwerable to Rom. 6. 3, 4. *Know ye not that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death? that like as Chriſt, was raiſed up from the Dead by the Glory of the Father; even ſo we alſo ſhould walk in Newneſs of Life.* 5*ly*, And this the *Parentheſis* in the Verſe undeniably proves, being an Illuſtration of the Baptiſm intended, *not the putting away of the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God*, or as ſome have it, interrogatio, ἐπερώτημα, Inquiſition or Enquiry, alluding to the Oracle *URIM* and *THUMMIM*, by which Men have Boldneſs and Acceſs

Jacob Capell. Salm. *Sac. ling. Profeſs. in loc.*

Acceſs to God; ſo as to render the *Verſe*, "Cui "etiam ex adverſo oppoſitus, nos ſervat Baptiſ- "mus, non is quo carnis ſordes abjiciuntur, ſed is "quo fit ut bona conſcientia Deum interroget "per reſurrectionem Chriſti, *i. e.* To which the directly Oppoſite Baptiſm alſo now ſaveth us, *not That by which the Filth of the Fleſh is caſt off, but That by which it is effected*, that a good Conſcience may ask God by the Reſurrection of Jeſus Chriſt. From all which, two things reſult; *Firſt*, that the *Verſe* ought to be thus rendred, *Anſwerable to which Figure Baptiſm now alſo ſaveth us, not the putting away of the Filth of the Fleſh, but the Account of a good Conſcience to God, by the Reſurrection of Jeſus Chriſt.* And indeed the moſt diſputable part of this Verſe is abundantly confirmed on our ſide, by the Simplicity of the Ancient *Engliſh, French & Spaniſh Tranſlators.* And I wonder that any Man of common Senſe, not greatly abuſed by Prejudice or Cuſtom, can think, that the Baptiſm mentioned, ſhould be that of Water, when the middle of the *Verſe* provides this material Diſtinction, *not the putting away of the Filth of the Fleſh* (the Effect of Outward Water) *but the Anſwer of a Good Conſcience to God* (the Fruits of the Holy Ghoſt alone) to that very End that People ſhould not think ſo; I mean, that it was a Water-Baptiſm.

2*ly.* It may not be improper for us to obſerve, That if one Verſe hath ſuch Variety of *Copies, Readings, Tranſpoſitions* & *Senſes*, as hath been noted, beſide what we could yet produce, that they are at a miſerable paſs for an Univerſal, Living, Conſtant and Unerring Rule, who eſteem the preſent Scriptures ſuch, excluſive of the Spirit, which *Time, Variety of Tranſcribers, Tranſlators, Interpreters & Expoſitors have rendred ſo Uncertain.* But if we had been unprovided of all this to our Defence, what has our *Adverſary* to do to charge us with a Diſcontinuance of Water Baptiſm, till he had firſt clear'd his own Opinion from Popiſh Innovation and Invention? What Scripture or pure Antiquity has he for INFANT BAPTISM, one of the *Unſcriptural and Senſeleſs Ceremonies of his Religion*, about which ſuch as he makes more Stir then that of the Holy Ghoſt? A Man may gueſs what a Chriſtian he is, and how well he is verſed in Chriſt's Doctrine, who can call a little Water ſhed by a Prieſt's Hand *the Door into God's Kingdom.* How much is this ſhort of the Romiſh Prieſt's making his God, *who ſayes, the Bread is Chriſt after Conſecration*, ſince Chriſt, who is God over all, Bleſſed for ever, ſaith, *He is that Door*; *which* H. Hallywell *will have his Infant-Water-Baptiſm to be.*

§. 5.

§. 5. *Of the Supper.*

But he ſaith of us and the Familiſts, *By the ſame Diabolical Spirit, wherewith they are poſſeſſed, they lay aſide the Sacrament of the Lord's Supper as a thing too Carnal.* In Oppoſition to which he produceth *Matth.* 26. 26, 27. How that *Chriſt took Bread and bleſſed it, and brake it, and gave it to his Diſciples, and ſaid, take, eat, this is my Body; Then he took the Cup and gave thanks, and gave it to them, ſaying, drink ye all of it.* St. Mark *Chap.* 14. *repeats the very ſame, and ſayes, they all drank of it; But* St. Luke *Chap.* 22. 19. *and* St. Paul 1 *Cor.* 11. 24. *added theſe Words* [*do this in Remembrance of me*] *which import both a Commiſſion and Direction to uſe and continue them.* P. 30, 31.

Anſw. 'Tis granted, that Chriſt eating the Paſſover with his Diſciples, He did familiarly repreſent that Fleſh & Blood, which he gave for the World, that whoſoever eat thereof ſhould have Life Eternal abiding in them. Nor is this ſtrange; For it was his Familiar Way of opening his deepeſt Myſteries, and recommending the moſt excellent of all his Commandments, witneſs his Diſcourſe concerning the Bleſſed Unity of Chriſt & his Members, by the Similitude of a Vine and its Branches; And both his *Waſhing his Diſciples Feet, & requiring them to follow his Example.* Jo. 13. 5, 14.

That this Practice was enjoyned his Disciples, is not warranted from *Matthew*, *Mark* or *John*. *Luke* indeed has these Words, *do this in Remembrance of me*, as our *Adversary* observes: But that they should be *Paul's* also, as he affirms, is both an abuse of the Scriptures, and them that read them; For these are the Apostle's Words, *as often as ye eat this Bread and drink this Cup, &c.* which amounts to no more then this, when ye do eat this Supper do it worthily; so that there is no Command to do it, though as often as they did do it, they were exhorted to do it discerningly: *As often as you do it*; and *Do it often*, are differing Sayings.

And that *Luke's* Words do not perpetuate it, especially as now used, I shall prove. First, If it be but a *Sacrament or Sign*, as saith our Adversary, then can it not of right continue longer then till the *Thing signified* shall come. *Do this till*, that is, when that is come, till the coming of which, the Sign was to be used; there remains no longer any Institution.

Now between all *Types* and *Antitypes*, *Shadows* and *Substances*, *Parables* and *Morals*, there must needs be some Resemblance, or else the End of their being used will be lost to them, for whose sakes they were appointed: For instance, Christ is called a *Door*, because no Man comes

to

to the Father, *but through him*; A *Lyon*, from his *Strength* & *Dominion*; A *Lamb*, becauſe of his *Innocency*; A *Vine* becauſe of that *excellent Fruit* he brings forth; and laſtly, he calls himſelf by the Name of *Bread*, becauſe of that inward *Strength* & *Nouriſhment* ſuch receive that feed Spiritually upon him: wherefore the Subſtance ſhadowed out, by this outward Bread & Wine, is no other then *Chriſt, as the Bread that came down from above, and that Fleſh and Blood which all were to eat and drink of* that would have Eternal Life; mentioned at large *Joh. 6.* So that admitting of a Command, it muſt be thus read, *Do this till I come, who am the Heavenly Bread, & Fleſh and Blood, that give Eternal Life to them that feed thereon*; which Bread the Apoſtle very well underſtood, when in the foregoing Chapter to the *Corinthians* he thus delivered himſelf, *I ſpeak as to wiſe Men, Judge ye what I ſay, The Cup of Bleſſing which we bleſs, is it not the Communion of the Blood of Chriſt? For we being many are One* BREAD, *and One Body, for we are all* PARTAKERS *of that* ONE BREAD, 1 Cor. 10. 15,16,17. And this Chriſt himſelf intimated in the following Verſe to that Paſſage out of *Matthew, But I ſay unto you, I will not drink henceforth of this Fruit of the Vine, untill that day when I drink it new with you in my Father's Kingdom.* And I query

if that was not made good, on the Day of *Pentecoſt*, when ſcoffingly, yet truly (like *Caiaphas* in another caſe) ſeveral Spectators ſaid of the Diſciples, *They were full of New Wine?* which was the beginning of the Reſtauration of that Kingdom of God to *Iſrael*, that the Diſciples a little before ſo weakly queried after.

Acts 2. 13.

In ſhort, The Father's *Kingdom* is *within*, *Luk.* 17. 20. What was that Fruit then that was to be drunk anew in that Kingdom? Certainly it came from himſelf, the true Vine, and muſt be of a Spiritual and Inward Nature, like to the Kingdom.

To conclude, If Bread and Wine be but a Sign; And if things ſignified ought to reſemble their Signs; And if Spiritual Bread and Wine moſtly anſwer thoſe Viſible Signs; And if they are to be had in the Kingdom of God; And if the Kingdom of God be within; And that who eat not that Bread, and drink not that Wine, have no Life in them; Then becauſe the Apoſtles had Life Eternal in them, and we a meaſure of the ſame in us, Chriſt, the Heavenly *Bread and Fleſh, and Wine & Blood*, was then and is now come, and conſequently, the Shadows of thoſe good things (as to any Inſtitution) were and are at an End: And as there is

but

but One Spirit, and One Lord, One Faith, One Baptiſm, One God and Father, One Heavenly Kingdom, One Holy Body; So but *One Bread, and but One Cup, and but One Communion and Fellowſhip, and that is with the Father and the Son, by the Holy Ghoſt.*

But here, as in the caſe of Water-Baptiſm, it will be objected, why were they then afterwards uſed?

Anſw. The Practices of good Men, though in things temporary, are many times to greedily received, and too long doted upon by thoſe who deſire to be reputed their Followers. Any thing once becoming cuſtomary is hard to be left; Several *Jewiſh Ceremonies* the *Holy-Ghoſt* thought fit to be diſpenſed with for a Seaſon, that were never to be perpetuated. But what has our *Adverſary* and the ſeveral ſorts of *Proteſtants* in the World to do with *Baptiſm and the Supper*, and deny that Qualification and Commiſſion the Apoſtles had? They will never ſtand our Enquiry about their Call, which they know, we have great Cauſe to ſcruple, indeed to deny; For all muſt or ſhould know that it was either *Immediate*, or *Mediate* and *Succeſſive*. If *Immediate*, then they muſt neceſſarily confeſs to a Commiſſion upon Inſpiration, & then *Quakers*. If *Mediate* and *Succeſſive*, then either *beſide* the

Church of *Rome*, or *through* the Church of *Rome*; *Not beſide* the Church of *Rome*, becauſe ſhe cannot prove any regular Ordination, or uninterrupted Succeſſion, either as to Faith or Diſcipline. If *through* the Church of *Rome*, *then they own the Ordination of a Church they renounce, and grant Her the Keyes, whom they have writ againſt for theſe ſix ſcore Years, under the Name of Whore of* Babylon, *and Mother of Harlots, and all Abominations of the Earth.* Can that which you account a corrupt Fountain, bring forth clean Streams? Will Men ſeek Ordination at the hands of that Church, they reſolve to employ it againſt? *Has ſhe forfeited her Religion, and not her Power?* When did ever God make over his Authority by ſuch an Entail? If Mens Errors and Vices do not un-miniſter them, It will follow, that they may be *Ill Chriſtians*, but very good Miniſters. For Shame never renounce the *Roman Church* as Falſe, if her Ordination muſt be True; For what has Power to make a Miniſter, muſt be allowed to have Power both to inſtruct and conclude him in what he is to miniſter: Wherefore never let any own her to have Heaven's Keyes of Church-Authority, and then deny her as Heretical; For whereever any Church or People are truly ſuch, that

ASad: *contr. mon. Burd.* J. Reynold. J. Jewel. A. Willet.

that Church or People have thereby forfeited all Right thereunto: And as the contrary Opinion has long enricht the *Popes Coffers*, so the Unwary Conceſſions of ſome certain *Proteſtants* thereto, have too evidently given away a great ſhare of that good old Cauſe.

I have dwelt longer upon theſe Particulars, then my *Adverſary's* Weakneſs could deſerve at my Hands, but their Information hath induced me to it, who are aſſaulted by the envious Endeavours of our ſeveral *Adverſaries*, that daily ſeek, how to *miſ-repreſent us, and our moſt Evangelical Principles.*

CHAP. IV.

His third Chapter examined, which conſiſts of the Holineſs of Times, Places, Things and Perſons under the Goſpel.

§. 1. *Of the Sabbath-Day.*

His Accuſation is, that *theſe* Familiſts *and* Quakers *put no Difference between one Day and another, the Sabbath no more then another Day*; That *many times they follow their uſual Trades on a Sunday.* pag. 34. 37, 38, 39.

Anſw. What the *Familiſts* did is nothing to us (if they did ſo) But ſure I am he has abuſed the

the *Quakers*; For 'tis well known, that in what Country soever they live, they follow the Practice of the Apostles, in Assembling together on the first Day of the Week: They do it constantly and reverently. Who most prophane that Day, the *Quakers*, or the *Sons and Daughters of the Church of* England, *Their Feasts, Drunkenness, Wantonness, Gaming*, and other Recreations, as they call them, are so many Demonstrations, to help every common Understanding to a Resolution in the Point. And to say, *That we many times follow our usual Trades* on that Day, is a plain Untruth, the whole World knows better, though we do not Judaize; For Worship was not made for Time, but Time for Worship: Nor is there any Day Holy of it self, though Holy things may be performed upon a Day.

But he tells us, yes; *For the fourth Commandment being as Moral as the rest, and that requiring a Sabbath-Day, the Sabbath-Day is perpetual also.*

Answ. But this hurts us not, since the *Jewish Sabbath* is not observed by the Church of *England*: But if a Sabbath-Day be Moral, because mentioned in the fourth Commandment; Then because the *Jews* seventh-day-Sabbath is there particularly mentioned, *Their Sabbath must be only Moral*, and consequently Unalterable.

But

But he ſayes, No; *For that the Apoſtles and ſucceeding Church of God, may very reaſonably diſpoſe of us in matters of this Nature; And it is obligatory from the Ten Commandments, every one of which is moral, and binds all Chriſtians ſtill; and therefore the Church of* England *(though theſe rebellious* Quakers *diſown their Mother) doth make it part of her Liturgy.*

Anſw. If it be as Moral as all the reſt, as it muſt be if it be Moral, becauſe of its being there, they could no more diſpenſe with it, then with any of the other Commandments: To call that Day Moral, and make it Alterable, is Ridiculous. 'Tis true, the Apoſtles met upon the Firſt Day, and not on the Seventh; but as that releaſed us from any pretended Morality of the *Seventh*, ſo neither did it confer any Morality upon the *Firſt*; yea, ſo far were they from it, that not one ſpeaks any ſuch thing; but *Paul* much the contrary: *Let no Man judge you in Meats or in Drinks, or in reſpect of an Holy-Day, or of New Moons, or of the Sabbath-Dayes, which are a Shadow of things to come, but the Body is of Chriſt.* Col. 2. 17, 18. The outward Sabbath was Typical, of the great Reſt of the Goſpel, which ſuch come to, who ceaſe from their own Work and in whom the Works of God's new Creation come to be accompliſht.

And

And though I acknowledge the other Commands to be Moral, yea, and Time too, both respecting God's Worship, and the Creatures Rest; yet there is no more Reason for the Morality of that Day, because amongst those Commandments, then for the Ceremoniousness and Abrogation of several Moral Precepts, *because scattered up and down among the Ceremonial Laws, recorded in Leviticus.*

I grant, the Apostles met on that Day; But must it therefore be Moral? Certainly, the Scriptures Silence in this particular must either conclude a great Neglect against those Holy Men, in not recommending & enjoyning more expressly *both Water, Bread, Wine and Holy-Dayes in their several Epistles to the Churches*; or warrant us in our Belief concerning the Temporarineſs of those things. Let not our *Adversary* reproach us for not believeing that to be durable, which was weaning off and vanishing in those dayes; but soberly consider, that the Practice of the best Men, especially in such cases, is no Institution, though sometimes it may be an Example. But I perceive he makes bold, like an Irreverent Son with his Ghostly Fathers, who through his Reflections upon us, severely rebukes them. Has he so quickly forgot the *Book of Sports, and who put it out*;

out; when not to prophane this Sabbath with Dancings, Ryots and Revels had been enough to render a Man an Enemy to Cæsar, and a schismatical Puritan to the Church? If he be not satisfied with this, I refer him to *Calvin's Institutes*, *Bp. Ironside*, and *Dr. Peter Heilin*, concerning the *non-morality* of the Sabbath; and a great Wonder it is, that *John Calvin* and *Peter Heilin* should be of an Opinion in any thing.

§. 2. *Place of God's Worship.*

He is very angry with us for denying a more then ordinary Sanctity to Places, and sayes, *that we esteem a Church no more then a Stable; That the* Jews, Heathens *and* Turks *have their Synagoges, Temples and Mosches to pray in; That Christ went to a Prayer-House,* Luke 6. 12. *and* Act. 16. 13. *Where* Paul *and others went out to a River's side, where an Oratory was reported to be.* pag. 34. 42, 43, 44, 45.

Answ. We value the true Church more then a Stable, but we value a good Stable before a False Church, as such. But I suppose he means by Church, an *House*; and then I must tell him, that I prefer a Stable better then no House, but a good House better then a Stable. But why is a Stable such an Ill-favoured place? Has he forgot *that the Head of the true Church first lodged*

lodged in one, when there was no room for him in a whole Synagogue, yet room enough for a Company of *Cavilling, Murdering Scribes and Phariſees?* There is no doubt but the *Jews* had Synagogues enough; *for it was out of them the Apoſtles were to be haled*, becauſe of their Teſtimony againſt thoſe that were in them. 'Tis true, the *Heathens* had *Temples*, & the *Turks* have their *Moſches*: I like the Compariſon and the Proof very well; For I take ſome of your *Steeple-Houſe-Gueſts* to be as good Chriſtians, as ſome of the worſe ſort of them. It was the old *Heatheniſh* Spirit which under the Cloak of *Chriſtianity*, both erected thoſe ſtately Edifices, inſtituted that Pompous Worſhip, and exacted thoſe vaſt Revenues, that have burthened the World theſe many Ages; *whilſt the pure Apoſtolical Spirit, and Religion have been as driven into a Sack-cloth and Wilderneſs Eſtate.*

That *Chriſt* went to a Prayer-Houſe, and that *Paul* and the Church met in an *Oratory* by the River ſide, is a pretty *Rattle* for Children, and may paſs as unqueſtionably with thoſe who are willing to be cheated, as the Story of St. *Denyſe's* Body, that went a Mile without his Head, and St. *Wimfrid's* Head a great Way without her Body to a Papiſt.

But he affirms, *that the firſt Chriſtians had diſtinct*

ſtinct places to meet in, and that they called them Churches. p. 47, 48, 49.

Anſw. Chriſt went not to the Synagogue or the Temple to eat the Paſſover; 'Tis certain that the Twelve met *in an upper Room*, upon their return from Chriſt's Aſcenſion; and it is ſaid, when the Day of Pentecoſt was fully come, *they were all with one accord in One Place*, at what time that excellent Glory appeared; but here is no mention made of either *Temple or Synaguoge*: One would have thought thoſe *Conventicles* (for ſo they were then call'd and ſince) ſhould not have born away the Glory and Honour of that Holy Solemnity from thoſe Cathedral and Canonical Places: what ſullen Separation did the Falſe *Jew* then repute it, as well as the Falſe *Chriſtian* now the like Practice. Certainly this ran retrograde to the grain and humor of that Age; And the poor Apoſtles therefore eſteemed as great *Phanaticks*, and as much reproached as any of the *Quakers* in this. I muſt alſo confeſs, they continued daily with one accord in the Temple, but they broke not Bread there, that was done κατ' οἶκον, that is, *in the Houſe*, if he will have it ſo, inſtead of *from Houſe to Houſe*; to be ſure, it was not *from Church to Church*, as he would have the Houſe

Act. 1, 13.

Act. 2. 1, 2, 3, 4.

Act. 2. 46.

Houſe called; for then we ſhould underſtand the following Verſe thus, and the Lord added to the Church daily ſuch as ſhould be ſaved, that is, *to the Houſe*.

But I ſee no Reaſon why he ſhould fall ſo hard with his Criticiſms upon κατ' οἶκον, and let κατ' ἡμέραν in the ſame Verſe alone; For, as *Valla* and *Eraſmus* well obſerve, κατ' οἶκον is as well rendred *per ſingulas domos*, or domeſticatim, i. *from houſe to houſe*, as κατ' ἡμέραν per ſingulos dies, ſive quotidie, i. *daily*, *or from day to day*.

But he will needs have it that the Apoſtle * 1 *Cor.* 11. meant by *Church* the *Houſe*, when he ſaid, *have ye not houſes to eat and drink in, or deſpiſe ye the Church of God?* His Reaſon is, if it may be thought one; *becauſe the Apoſtle in the eighteenth* Verſe *ſayes, when ye come together in the Church; & in the twentieth* Verſe, *when ye come together into one Place; So that the Word Church ſignifies the Place.*

Anſ. When ye come together

* Vetabl. *Eccleſiam vel congregationem.*

Clarius, *Ille conventus in Eccleſiam non ea cauſa fit hoc quod facitis in contemptum Eccleſiæ Dei redundat, et eorum pudorem qui minus habent.*

Zeger. *Confunditis eos qui non habent quod offerant et manducent.*

Cameron. *Eccleſia hic privatis ædibus non opponitur. Dei Eccleſiam contemnere eſt pudore afficere tenuiores, qui magnam Eccleſiæ partem conſtituebant.*

Locus

together in the Church, signifies no more then in the Congregation or Assembly, or among your selves as a Church (observe well the Margent) And to make the *Church* allude to Place in the twentieth Verse, is a base Wresting of our *Adversaries*; for there is no Greek Word there for *Place*.

Locus loco opponitur grammatice, non logice. i. e. Church or Congregation. The Church is not opposed to private Houses. To despise the Church is to make ashamed the Poor of it.

But he thinks he has one Argument more, from *Paul's greeting* Priscilla *and* Aquila, *and the Church that is in their House.* And again, *sending* Salutation *from them*; Aquila *and* Priscilla *salute you much in the Lord, with the Church in their House.* Rom. 16. 3, 5. 1 Cor. 16. 19.

Answ. If this be to prove a House to be a Church, I never saw the like. It seems we must read, after his dialect thus, *Greet* Priscilla *and* Aquila, *and the House that is in their House.* But in Contradiction to all this, he tells us in the next page, *By the Church at such a Man's House must be meant the whole Congregation of the Saints assembled at such a Man's House*; and truly, *Reader*, I think so too. But if the Saints met make the Church, *then the House is not the Church*, nor indeed can ‖ Houses meet together in a House.

But now I will tell this Defamer of us, that though we have no ſtately *Baſilicos* or *Palace-Churches*, as ſome call them, *beautifyed with Painture, Images, Flaggs, carved and ingraved work, and built to the Eaſt, in Imitation of the* Heathen *Idolatrous Temples*; yet, like unto the Apoſtles and primitive Chriſtians, *we aſſemble from Houſe to Houſe*, and if he will have it ſo, *there are ſeveral convenient Publick Places on purpoſe to meet and perform divine Worſhip in.*

§. 3. *Of Tythes.*

His next Section, and as became a careful greedy Hireling, by much the largeſt of any in his Book, is employed in the Defence of the *Prieſts* Maintenance, the *ſine qua non* of their *Calling*. His firſt Argument is, *That God will have a Rent and Tribute paid him. That thus he dealt with the Children of* Iſrael, *from whom he reſerved a Tyth to himſelf, & that in* Abraham's *time Tythes to* Melchizedeck *were paid, after whoſe Order* Chriſt *was made a Prieſt.*

From pag. 51. *to* 69.

Anſw. The Tythes that were paid *Melchizedeck*, were but of the Spoils *Abraham* took from his Enemies; and that not by Compulſion but Choice. *Melchizedeck* was King of *Salem*, King of Peace, Prieſt of the moſt high God: He freely adminiſtred Bread and

Gen. 14.

and Wine to *Abraham* to refreſh him; and when he had done, prayed and praiſed God for him without Bargain or Hire: Whereupon *Abraham* gave him the Tyth of all, as a Token of his Thankfulneſs.

Now let the Prieſts of England *prove themſelves to be of* Melchizedeck's *Off-ſpring, Men of Peace, Prieſts of the moſt high God, and let them but miniſter to us of the Living Bread and Wine, and wrap up all with ſuch Prayers and Praiſes to God for us, as he will accept*; and when all this is done, if we refuſe them the Tyth of our Spoiles, let us be recorded for Ungrateful Men: But whilſt *Prieſts are Men of Contention, Hirelings, that ſeek Gain from their Quarter, prepare War againſt them that put not into their Mouths, are not Prieſts of the moſt high God's Anointing, and who inſtead of giving us Bread and Wine, oppreſs us unto Death for a 4d. Eaſter-Reckoning, and in lieu of Prayers and Praiſes to God for us, Anathematize, Whip, Impriſon and Baniſh us for Impoſtors,* Heretieks, *Men inſpired by* Satan, *and ſuch like*, let it not be wondred at that a poor *Quaker* has a Teſtimony againſt ſuch a Prieſt; and that he rather chuſeth to dy (unjuſtly his Priſoner) then pay Tythes to him, that is an Uſurper of the Name, Authority and Office of a True Evangelical Miniſter.

And for his Instance of the Land of *Canaan*, it brings no Obligation upon us. *England* is no *Canaan*, neither as to its Acquisition, nor Distribution; When the *Saxons* came into *England*, God reserved no such Rents. And if it be well argued of the Apostle, that because the Law is changed the Priesthood is also; Then certainly it is no ill Consequence, that the *Way of Maintenance* must be changed too, at least as to Institution.

*Heb.*7.12.

But sayes our *Adversary*, in the Apostle's Words, *The Lord hath ordained, That they which preach the Gospel should live of the Gospel.*

1 Cor.9.14.

Answ. We are contented with this, but the *Priests* are not. They cannot prove themselves *Ministers of the Gospel*, unless by that never failing Argument of human Law & Force, if yet that can prove them such. Besides, here is no Stint or Method; *What or How?* It is left to God's Witness; but that they dare not leave themselves with: Earthly Powers must first make them Ministers, & then get them Maintenance. But here's not a Word *of* Paul's *Working with his own Hands*, nor Christ's explanation, of *the Labourer is worthy of his Hire*, to wit, that *he should eat what is set before him, and* Melchizedeck-*like*, *bless the House if worthy*: Nor do I hear

hear of so much as one *Itinerary-Preacher*, who to be sure carried no Tythes upon his Back, as the Priests of our Dayes do into their Barn; *they suited, excommunicated, imprisoned none unto Death for Hires sake.*

He that minds God more then his Belly, shall never want for his Belly; for the Authority of Him in whose Name he goes, makes sufficient way for his Subsistence, without the Force of Imperial Decrees; *The Cattel upon a thousand Hills are the Lord's.* The primitive *Christians* payed no *Tythes* that we read of; yet they forbore not to administer freely to the Necessities of those who were faithful Labourers and Travellers amongst them. The Law that setled that Maintenance, *was the Law in the Heart, and the Witness of God in the Conscience, to which* Paul *particularly desired to be made manifest.* 'Tis true, about four hundred years after Christ the then *Christians* began to lay up the *Tythe* of their Substance, towards the Maintenance of such Members and Ministers of the Church, as wanted; But this was out of their own *free Will, not as setled Maintenance, nor by Compulsion,* as our Country Man *Jo. Selden,* a learned Antiquary, tells us.

Gratian. *Caus. p.* 16. R. C. *Dec.*

Seld. c. 6. p. 80. 81.

But our *Adversary* sayes, *that Christian Em-*

perors, Kings, Princes, and other Nobles, by the all-wise Providence, inspiring their Hearts, have given Houses, Lands and Tythes for the Maintenance of the Ministers of the Gospel, and secured such Possessions. And therefore, such are Sacrilegious and Robbers of God, who with-hold them; Such Tenths being as much the Minister's as the Ninths are the Peoples.

Answ. I perceive the Priest allows *Inspiration for Tythes*, Though we are *Familists*, *Quakers* and *Phanaticks* for abetting the Doctrine of Inspiration in the Worship of God. O Mercinary, O Hireling and Irreverent Saying! that God should be more concerned for Carnal then Spiritual Things, and inspire Men about Tythes, and not about Divine Worship. Who but a Dark and Mercenary Priest could have uttered so impious an Expression?

I grant that when *Austin* came into *England*, he desired Tythes of *Ethelbert*, as I take it, King of *Kent*; But the King's Care of his People, & the Averseness of their humor to all Encroachments, disappointed the Monk. However, *Time bringing forth Murder and Adultery, They brought forth Tythes.* For *Offa* killing *Ethelbert*, gave a Tenth of his Goods to pacify his Ghost. And *Edgar* being greatly in love with *Ethelwold's* Wife, to obtain his End,

Seld. p. 67.

End, murdered him; upon which the *Pope* ſending forth his Bull, *Edgar* to appeaſe him, confirmed to the Church the Tenth of all the Fruit of his Field and the Cattle, to them and their Succeſſors. And as Murder and Whoredom introduced them, ſo the Cunning and Coveteouſneſs of the Clergy have continued them; *For when the Heptarchy became a Monarchy, the Prieſts evermore would thruſt in for a Share with the Conqueror*; and this Wrong Way came Tythes to be the Prieſts Right, as he calls it.

But let this pretended Proteſtant anſwer me, if he dare. *Was the Church then degenerated or no? Was it not a Time of Popery? Did not the firſt Martyrs except againſt her? Was it Lawful for Princes to give away other Mens Goods upon the account & for the pretended Expiation of their Sins?*

Could the giving of them attone? Is it not an acknowledging of the Pope's *Power to abſolve? Is it not a buying or bribing off the Guilt of Sin againſt Almighty God, by Gifts to a Mortal Man, and thoſe extorted from poor People too?* Is this proteſtant Doctrine? But above all, *is this inſtituting Tythes upon Inſpiration?* Hell her own ſelf was the Foundereſs of theſe things. He may remember that there is better Antiquity for that *Voice*, the Ancients report to have been heard that Day *Conſtantine* conferred thoſe large Endowments

Bp. Jewel *on Hagg. Hodie venenum infusam in Ecclesiam.* Cobham, Bernard, Tindal, Frith, Charl. V. *Emp.*

upon the Church, then for the Institution of Tythes and Rich Benefices; I mean that Voice through the Heavens, *This Day is Poison poured into the Church.* Since which time it has been observed by the best Princes, Wisest Counsellors, and most moderate Clergy-Men, *that the Enrichment & Impovering of Church-Officers, has been the* Kanker *of the Church, and the* Moth *of the State.*

'Tis not my Business to write a History; but I recommend to the Inquisitive Reader, *Wickliff's Remonstrance, The Plow-Man's Complaint, Chaucer's Plow-Man's Tale, Walter Brute,* and *W. Thorpes Examination in the Martyrology; Pareus: History of the Waldenses, and Jo. Selden,* Men that ought not to pass for, or be reputed *Phanaticks,* especially by such who call themselves *Protestants.*

I shall only say 1st, That they were the Peoples wholly. 2ly, It is now the Peoples Labour, more then the Priests Land, that brings the Encrease: And Men ought not to be constrained to pay those, they never hired; nor to labour for those that profit them not. 3ly, They were given to *expiate Murder and Adultery, and uphold an Idolatrous Clergy,* upon Protestant Principles, and

and therefore to be removed, as were the high Places and Groves, Idololatrously dedicated among the *Jews*. 4ly, Because it is most reasonable for a Man to believe according to his own Conscience, & not according to another Man's Conscience; *It is Unrighteous to persecute a Man for not maintaining that Religion, which in his Conscience he believes to be false*, aswel as that it is the badge of a False Religion to persecute for Maintenance. 5ly, Though they may be confirmed by some Princes, yet considering the End to which they were given, to wit, for the Maintenance of a certain sort of Religious Order, now exploded, whose Successors these are not (& so the ancient Constitution broken) we can't see any Reason why they should remain, unless any thing commanded is to be obeyed, because Commanded, and not because in it self Lawful.

Two things I cannot but observe. *First*, That he affirms, *The Clergy of* England *have not a Tenth, much complaining that every one snips from them, cujus contrarium verum*; For they not only snip, but slice from every Body else. I commend to his Perusal a *Pamphlet*, entituled, *Omnia comesta a Belo*, where he will find a very particular Account of the Revenues of *Arch-Bishops, Bishops, Arch-Deacons, Deans, Canons, Prebends, Parsons, Vicars, petti-Canons, Singing Men, Choristers*,

riſters, Organiſts, Goſpellers, Epiſtlers, Virgers, Chancellers and their Attendents, Delegates, Regiſters and their Clarks. Gentlemen-Apparators, Inferior Apparators, Proctors, &c. I doubt not but FIFTEEN HUNDRED THOUSAND Pounds a Year, will be the modeſteſt Accompt that Computation will admit of, *which is but double the Revenue that former Monarchs have had for the Maintenance of their Family, Crown and Dignity, their Civil Juſtice, Armies, Navies and coſtly Embaſſyes.* If all this be to reſemble Chriſt Jeſus and his Apoſtles, the Scripture has given us a very wrong Account of him and them.

The 2*d.* thing I would obſerve is this, That he has the Ignorance and Confidence to argue from the Super-excellency of Chriſt's Miniſtration to that of *Moſes*; *That the Maintenance of the Miniſters of the Goſpel ſhould proportionably exceed the Maintenance of the Prieſts under the Law.*

Anſw. But certainly he is one of the firſt Men, that made this wilde Interpretation of the Glory of the latter Houſe excelling the Glory of the former; as if Chriſt's Houſe were outward, or his Glory either. Would he have one outward Temple figure out another? as if Chriſt ſhould bring in another *Levitical* Law to excell that of *Moſes*. Certainly *the New* Jeruſalem, *after this Man's rate of Diſputing, muſt be an outward*

outward Structure of material Saphyres, Emraulds, Jaſpers, &c. But there is a *Pope* and a *Mahomet* in his Belly, whether he knows it or no; For theſe Fleſhly Conceits firſt ſet them to work upon their Pompous Worſhip, neglecting the Holy, Pure, Self-denying & Spiritual Religion of Chriſt Jeſus and his Apoſtles, who neither practiſed nor ſet up any Shadowy and Ceremonial Worſhip, not ſettling themſelves in Splendid Livings, to lead Eaſy, Quiet and Voluptuous Lives. Freely they received, freely they gave; not as our *Adverſary* ridiculouſly underſtands it, *that they gave their Miracles, but ſold their Preaching*: Indeed the Spirit of a Pompous Anti-Chriſt, who pleads for *State*, under a Self-denying Goſpel. Chriſt's Kingdom is not of this World, and yet he pleads for the Grandeur of a Worldly Worſhip, Miniſtry and Maintenance; we may allow him therefore and his Tribe to be Worldly Chriſtians, *but not true Followers of that Jeſus, who ſaid, when he was in the World, I am not of the World*; which leads me to the next Section concerning the *Miniſtry*.

§ 4. *Of Miniſters of the Goſpel.*

In Defence of the Church of *England's* Miniſtery he tells us, *that they have* firſt *the Teſtimony of their own Conſcience, that* p. 70, 71, 73, 74.

they

they are furniſhed to that Office. 2ly, *the outward Call of the Church by Impoſition of Hands and Prayers.*

Anſw. If the Miniſters of the Church of *England* have the Teſtimony of their Conſcience, it muſt be either a True or a Falſe Teſtimony. *If a Falſe*, then not truly called, upon our *Adverſary's* Principles: *If True*, then Infallibly ſo, and conſequently, both every Man hath an *Infallible Witneſs in his own Conſcience, and the Preparation and Call of this Witneſs is the Inward Call to the Miniſtery*; Now how this can be without Revelation and Inſpiration I know not. But it ſeems, Miniſterial Qualification muſt be judged of by the Witneſs in the Conſcience, which is the *Overthrow* of the Prieſt's Cauſe and Doctrine: But I deny, that the Prieſts act upon this Inward Teſtimony; for they are afraid of being made manifeſt to the Conſcience: And when we urge this Inward Manifeſtation, they cry out with our Adverſary, *Enthuſiaſm, Familiſm, Quakeriſm!* But if this muſt be the alone Judge of Qualification, let him for Shame give over Vilifying our publick Labourers, and Incenſing our Superiors againſt us, who honeſtly plead Conſcience in the Caſe, and us for Refuſing the National Prieſthood, which we believe in the Preſence of God, Angels and Men, *to be not ſo qualified*; For *Covetouſneſs*,

Bar-

Bargaining, Stealing their Neighbours Words, Preaching their Experiences, not their own, not knowing experimentally whereof they affirm, nor turning People to Righteousness, but persecuting them that love it, and daubing Sinners with untempered Morter, are altogether inconsistent with it.

For their Outward Call, it is too notorious to answer. By what *Flatteries, Bribes, and Shifts* some of them are said to get their Places. How basely they back-bite, undervalue and undermine one another for Advantage; How ready to leave them for fatter Benefices, with abundance more of this Ungodly, Anti-Christian Stuff. The World is so well informed from their own Practice, that it saves me the Labour of any further Discovery.

For the *Laying on of Hands*, it is well known to be a *Jewish* Ceremony; And we read that *Saul* and *Barnabas* preached before the Apostles laid Hands upon them. Besides it is not every Body's Hands will serve, they must be Men inspired upon our Enemies Concessions, and not every *Foul Fist*: Nor did it give Authority, but as many other *Jewish* Ceremonies, *it was made use of to express that Mission which had a more Inward and Spiritual Ground.* They were named Apostles from one of the meanest Offices that belonged to the Temple; *not Lord Primats, Lord Arch*

Arch-Biſhops, Lord Biſhops, May it pleaſe your Grace, May it pleaſe your Lordſhip, Right Reverent Fathers in God, &c. Theſe things came from the *Pope*, and thither they will and muſt return.

To conclude; becauſe our *Adverſary* tells us, that the Church, from the Dayes of the Apoſtles has had a ſucceſſive Apoſtleſhip and Miniſtery to confer; whether he will or no, he muſt imply, *that there has been a true Apoſtolical Church ever ſince*, which is to give the Lye to the Holy Ghoſt that propheſied of a falling away and a great Apoſtacy. 2 *Theſ.* 2. *Rev.*

2*ly.* That, if the Miniſtry of the Church of *England* be lawfully deſcended, and are true Succeſſors of the Apoſtles, and ſo primitive Miniſters, they muſt be Apoſtolically qualified; but they are not ſo Apoſtolically qualified either as to the *Work of God in themſelves*, *the Gift of the Holy Spirit*, *daily Inſpiration*, *the Effect of their Miniſtry*, *that Patience*, *Meekneſs*, *plain-Dealing*, *Perſeverance*, *Godly Hoſpitality*, *continual Labour*, *& ſelf-denying Converſation*: conſequently not lawfully deſcended, nor true Succeſſors of the Apoſtles & primitive Miniſters.

Nor do we think it *ſuch an intollerable Preſumption, for Mechanicks and Tradeſmen to preach the Goſpel*, as he would have it; For we well remember, that thoſe who believed and followed the Son

Son of God, were reproached by the *Scribes* and *Phariſees, the Learned and National Teachers of the* Jews, *for Illiterate Perſons*, crying out in that Day, *Have any of the Rulers or of the Phariſees believed on him, but this People who knows not the Law, and are curſed?* It was that Generation that called him and his Diſciples ſo often, *This Fellow, Away with this Fellow, This peſtilent Fellow*, after the rate our *Adverſary* doth treat us, as we may have occaſion anon to obſerve. In ſhort, *Peter & John* were found Unlearned. "*Ouzelius* "in his *Animadverſions* on *Minutius Felix*, ſaith, "that as the *Gentiles* did object to the *Chriſtians* "their *rude Style, Ill-bred Language, & deſtitute of* "*all Addreſs or civil Salutation*, calling them *Ru-* "*ſticks* & *Clowns*; ſo did the *Chriſtians* by way of "Irony & Contempt, *term them the Well-bred, the* "*Eloquent, and the Knowing*; This he proves by ample Teſtimonies out of *Arnobius, Lactantius, Iſidorus, Peluſiota, Theodoret*, and others.

Joh. 7, 48. 49.

Mat. 11, 24; 26, 61, 71. John 9. 29. Act. 22. 22. chap. 24. 5. chap. 4. 13.

In the Conſtitutions of *Clemens Romanus* (as ſuppoſed) it is enjoyned, "*abſtain from all the Books of the Gen-* "*tiles*. Alſo the *Council of Carthague* had an expreſs Canon againſt *Reading* Heathen *Authors*, then *Ariſtotle*.

Conſt. Clem. *Rom. li.* 2. *c.* 6. Conc. Carth. *diſt.* 37. *Cap. Epiſc.*

ristotle, and all that *Philosophy*, which fits Priests at both Universities.

Gratian hath also such like Passages as these, by way of Complaint. "*We see, that* "*the* Priests *of the Lord, neglecting* "*the Gospels and the Prophets, read Co-* "*medies or Play-Books and sing Love-Verses*, &c.

Jac. Laur. de lib. gent. pag. 40, 41.

Cardan tells us, "that *Gregory*, though a *Pope*, "burnt several Lascivious Latin Au- "thors, *as Cæcilianus Affranius, Nævius* "*Licinius, &c.* Nor had *Plautus, Mar-* "*tial* and *Terence*, now School Books, escaped "him, could he have helped it. In like man- "ner *Gregory Nazianzen* the *Father*, suppressed "several Greek Authors, as *Diphiles, Apollode-* "*nus, Philemon, Alexis, Sappho, &c.*

Card. de Sap. l. 2.

"And *Petrus Bellonius*, that inquisitive Tra- "veller, when at *Mount Athos*, "where lived 6000 Καλοίεροι in "*Monasteries*, he did not so much "as find (no nor in all *Greece*) one Man acquain- "ted in the Conversation of these parts; For "though they had several *Manuscripts of Divi-* "*nity in their Libraries, yet not one Poet, Historian* "*or Philosopher. That they Anathematized such* "Priests *as studied Poesy, or transcribed Books not* "*treating of Religion.*

Pet. Bell. Obser. l. 1. c. 35. Ib. 40.

"And *Dominicus a Soto*, strongly pleads not only

"only the Liberty of every "Man's Teaching any Good that "he knows, *but that it is his Duty to teach it.* Dom. Sot. *in* 4 *Cent. dist.* 5 *q.* 1. *Art.* 10 *p.* 154.

"*Machiavel* assures us, the first Promoters of "Christianity, *commanded all Poets "and Historians which treated of the* Gentiles *vain Conversation and Wor-"ship to be burned.* Mach. *disp. lib.* 2. *c.* 5.

Farther, concerning the *Illiterateness*, *Meaness* and *Novelty*, the *Gentiles* did object against the *Christians*, *see* Dr. *Cave's Primitive Christianity.*

By all which it appears, that the *Quaker*-Preachers are never the less *Orthodox* for being ignorant in Human Science, since the most Orthodox Preachers have been generally such, and that both before and after the coming of Christ.

In short, that *Ministry which is Experimental and Powerful, for the Turning of many from Darkness to Light, and from the Power of Satan unto God*, is the only True and Evangelical Ministry; and such an one we both own, and enjoy, blessed be the Name of our God for ever.

CHAP. V.

His fourth Chapter considered: Quakery (*as he calls it*) *no* Saduceism, *as he would ſuggeſt. His Meaſures of its Wrong.*

HIs great Ill-Will to the *Quakers*, puts him upon flinging any thing upon them that he thinks will ſtick; at leaſt that he would have to do ſo. We muſt this Turn be, with all *Familiſts*, *Saducees*; but the fierce Will of the Man has precipitated him into a ſtrange Miſtake: Hear him.

p 75. 76, 77, 78.

H. N. *owns No other Immortality then the Continuance of his Doctrine, nor Judgment-Seat of Chriſt, nor Heaven, nor Hell but what are in this Life. The* Quakers (ſayes he) *do the like; for* T. Foſter *ſayes in a Book,* Called, *a Guide to the Blind,* "that the ſecond Appearance of Chriſt is in "Spirit, to end Sin and finiſh Tranſgreſſion.

Now if this proves the Agreement, I never ſaw the like (taking for granted what he repreſents *H. N.* to have held, in which I know he belyes him) Is there no Difference between ſaying, *that Chriſt's ſecond Appearance is in Spirit, and*

and denying Immortality, Eternal Judgment, Heaven and Hell? O Hiddious Conſequence and Compariſon! But why is it ſuch falſe Doctrine to ſay that Chriſt's ſecond Coming is Spiritual; ſhall he ever come ſo Fleſhly as before? Is not he glorified? After what Manner was it he promiſed to come, when he ſaid, *ſome ſtanding here ſhall not taſt of Death till they ſee the Son of Man come in his Kingdom. I will not leave you Comfortleſs, I will come to you; yet a little while and the World ſees me no more; but ye ſee me, becauſe I live ye live alſo. He that is with you ſhall be in you?* And when the Apoſtle *Paul* ſaid, *Though I have known Chriſt after the Fleſh, yet henceforth I know him ſo no more; When it pleaſed God to reveal his Son in me.* I ask, if this was not both a Second and a Spiritual Appearance? Certainly it muſt be an other Appearance from the former, therefore a *Second*: and it muſt be a Spiritual one, becauſe it is Unreaſonable to believe that Chriſt as to his Bodily Appearance could be all this to his Diſciples & Followers; therefore, *His Second Appearance is Spiritual.*

Mat. 16. 28.

Jo. 14. 17, 18, 19.

And for *Judgment, Immortality, Heaven* and *Hell in this Life*, were not our *Adverſary* a *Senſleſs Novice* in theſe Matters, his own *Doctors*

Perk. Sanders. would teach him, *That there ſhall be no other Judgment, Immortality, Heaven or Hell hereafter, then what every one has ſome meaſurable Senſe or Earneſt of in this Life.* From hence he is ſo Unjuſt to us and *H. N.* too, as to give out to the World, *We both deny all future Immortality, Judgment, Heaven or Hell.* I have declared the Utmoſt of the Thing, and doubt not but Time will make him greatly aſhamed of his Undertakings.

But G. Fox *the* Saducee (ſayes he) *holds the Soul is a Part of the Eſſence and Being of God; therefore his Concluſion is unqueſtionable*: or to that purpoſe. pag. 82.

I am very ready to think the *Devil* grievouſly angry with that *good Man*, and indeed he has Reaſon for it (if I may ſay, That the *Devil* can have Reaſon for any thing he does) for he has ſhrowdly *Brow-beaten* his Cauſe in the World, and a Great Inſtrument has God made him of *Noble, and Valiant, and Durable Acts among the Sons of Men*: And we ſhall ſo much the more Reſpect and Honour him, by how much Untoward Spirits ſeek to bear him down in the Minds of People. But to anſwer our *Adverſary*: How comes it he never quotes when he cites, I mean, *page his References?* Does he think

think we are bound to peruſe a *Folio* to defend any *Paſſage* from his Random-Reflections? What is he for a Man, that he treats us ſo *a la neglegence*; with his contemptuous Neglect? Does he conceit People beholding to him for his Slanders without Proof, or that any thing againſt a *Quaker* is Evidence enough? But I will tell the Man, he miſtakes *G. F.* for the purport of his words are to ſhow, *That the Life God breathes into the Soul of Man, by which Man comes to live to God, is ſomething of the Divine Being*; not that the Soul as a Created Capacity, without that Inſpiration, is part of God, or of his Divine Being, and ſo far *Candor* (that keeps the Eye clear) would have let him ſee, had not Prejudice, and a Deſire of Miſrepreſenting, and running us down, hurried him beyond the Bounds of all Moderation: Nor is he alone in the Matter? For many learned *Rabbies* and modern Orthodox *Divines* (as they are called and reputed) have affirmed the ſame. Let it be Truth for their ſakes, if not for his.

In ſhort, Were we of the Mind he would have People to think we are, of all Men none would be ſo Miſerable: What! Suffer in this World, becauſe of our Faith and Hope, in the Life of the other, and yet deny the very [illegible] End of that Hope & Faith, [illegible] Eternal

Life, which alone bear us over the Troubles of this Temporal one? I am perſwaded all moderate Perſons will think better of us.

CHAP. VI.

He endeavours in his Fifth Chapter, to prove us Inconſiſtent with the Good of Civil Magiſtracy. *Our* Adverſary's *Reaſon too ſhort for his Envy.* Swearing *not Lawful.*

HAd not this Chapter been found among the reſt, I might perhaps have taken him for ſome Zealous Church-man, vexed only at the Increaſe of the poor *Quakers*, on a meer Religious Score. But when I ſee him wilfully Miſtaking, and purpoſely Characterizing them Enemies to Government, and that to the Inſecurity of Civil Magiſtrates, I perceive what he would be at, and that nothing will ſerve him below our Throats. He has multiply'd Words unneceſſarily, theſe two, HANG THEM, would have both explained and perhaps gratified his Mind better.

pag. 90, 91, 92.

He delivers it as a Fundamental of the *Quakers* Religion, *That they teſtifie againſt Proud and Lofty*

Lofty Magiſtrates, who Rule not for God, but themſelves; to which, as a dangerous Doctrine, he oppoſeth the Apoſtle *Peter*'s Exhortation; *Submit your ſelves to every Ordinance of Man for the Lord's ſake, whether to the King, as Supream; or unto Governours, that are ſent by him for the Puniſhment of Evil-Doers, and for the Praiſe of them that do well*; crying out, *Is not this a Doctrine fitted to ſtir up Sedition and Rebellion*; *And that ſuch are only Magiſtrates in our Account that are Righteous in our Eſteem. If a Magiſtrate be Wicked, Obedience*, ſayes he, *is ſtill due to him.* 1 Pet. 2. 13, 14.

Anſw. True, but not to that which is Wicked; for that were to open a Door to all the Impiety a *Nero* could be guilty of. But what Contradiction is there betwixt the Apoſtles Language and the *Quakers*? Can any ſober Perſon think, the Apoſtle *Peter* exhorted the Churches to believe Evil Magiſtrates to be Good ones? or prove Lofty Magiſtrates who rule not for God fit to be obeyed *therein*? This were to underſtand, as if the Apoſtle meant, *That ſuch as rule not for God, Puniſh Evil-Doers, and Praiſe them that do well*; A Contradiction. If our Faith be Dangerous, the Scripture muſt be in Queſtion. *Muſt a Reproveing of Evil be a Diſowning of Magiſtracy? It ſeems*

then that Magiſtrates are not to be reproved, let their Practices be never ſo exorbitant. Is there no Difference between our Diſlike of the Injuſt Act of a Julian; *and our Rebellion againſt Juſt Authority? If ſhewing Men th i· Evils, be Diſreſpect, and a Reprehenſion of them as Unchriſtian, be Rebellion; we muſt read Religion backwards.* But God deliver all Magiſtrates from ſuch Counſellours, and us from ſuch Enemies.

But that which is very remarkable, is the Contradiction he gives himſelf, and the Injuſtice he ſhews to us; who in one page ſayes, *we would deſtroy all Magiſtrates, not of our own Opinion*; and in the very next gives it for our Judgment, though with great Diſlike, *that Magiſtrates ought not to impoſe Opinions in matters of Religion*, as if we were ſuch Wretches, as to deny that Power unto Magiſtrates, which we would tyranically uſe our ſelves.

But he thinks he has enough againſt us in this Expreſſion, "All Governours ought to "be accountable to the People, and to the "next ſucceeding Rulers, for all their Actions "which may be enquired into upon occaſion. This (ſayes our *Adverſary* with a great *Rant*) *borders upon Treaſon, reſpecting his Majeſty, the King of* England..

Anſw. But what if he was not then in *England*,

gland, but a ſort of People that held this very Principle, and who had ſworn to God, before Angels and Men to mantain it, and broke their ſolemn Oaths? Was it not, *Argumentum ad hominem*, to ſuch a Generation? And does not our *Adverſary* know, that there are Elective Governments in the World, and annual Choice of Officers in our own Country, that are accountable both to the People and their Succeſſors?

But ſince he has brought the King of *England's* Name on the Stage, upon this Occaſion, I ſhall briefly tell him and the World, two things, and let Men reliſh them as they pleaſe. *Firſt*, That it is not for the Intereſt, or Honour of his Government, *for any to be over officious in the enlarging his Prerogative beyond thoſe bounds, the excellent fundamental Laws of* England *have circumſcribed the whole Government with. No Princes Crown in* Europe *ſtands more firm then his, upon* Engliſh *Law; The Law gives both Right and Might. It has been the part of ſuch as dare not truſt their Lives and Actions with the Law, to whiſper unlimited Power into the Ears of Prines; but their ultimate Aim was not their Soveraigns Greatneſs, but their own Protection.* We are no Sycophants, yet we fear God, and honour the King. 2*ly*, It is not our Buſineſs to meddle with Govern ment; but to obey or ſuffer for Conſcience ſake: can

our

our *Adverſary* ask more? Several of us have been the faithful Servants both of Him and his Father, and God knows, their Kindneſs is not changed with their Religion, though it admits not of their former way of ſhewing it. And this I may truly ſay in general, That not only our Principle leads to no ſuch Nice and buſy Medlings, but we are actually unconcerned in any ſuch things: We ſpeak not this out of Fear or Flattery; the Truth has placed us far above both; but knowing the World will never be good till every one mends one; and that God's Grace has therefore univerſally appeared, and yet doth in the Hearts of Men, It's both our Deſire, Duty & Practice to endeavour after that Holy, Righteous and Innocent Life it leads to, and that as well for others as our ſelves.

Of Swearing.

But he ſayes, *Inaſmuch as we refuſe to ſwear before a Lawful Magiſtrate, we contradict*
p. 93. *the Word of God, and throw away the greateſt Tye any Prince hath upon his Subjects,* Inſinuating, *as if we had been dabling with the* Jeſuit *in this matter.*

Anſw. 'Tis ſtrange that ſuch an Illiterate ſort of *Mechanicks, and Ruſtick Rabbyes* (as he is pleaſed to call us) ſhould hold ſuch Correſpondence

dence with one of the most learned *Classes* in the World: But as there is more Difference between us, and the *Papists*, then the *Protestants* & the *Papists*, by how much the *Protestants* have many things that are *Popish*, and we have not; so have I ever found these silly thred-bare Slanders, to be the Refuge of Shallow Heads, and Weak Causes. But I would have all know, as I have else-where said, *The Ground of Swearing is either through Distrust of Honesty in Him that swears, or Weakness in Him to whom the Oath is made.* The *first* takes in all the Swearing that is now in the World; the *last* those Oaths God condescended to make to the *Jews*. So that it *is either an extraordinary way of Evidence to awe Witnesses into Truth, or an extraordinary Way of Promising to work Belief in the Incredulous.* Now Incredulity and Dishonesty are both Unchristian; For as none are *Christians*, but those *who are buried with Christ by Baptism, and are raised up unto Newness of Life*; so in that pure Law of the Spirit of Life, *Swear not at all*, is recorded. And so far is this from Contradicting the Word of God, that the great Word of God hath so enjoyned us, for all our *Adversary's* Paraphrase upon it, to wit, *Swearing in Communication*; for the

See Bp. Gauden *of Swearing. The Foundation of Swearing now is the Wickedness of Men. p.* 36.

the Swearing prohibited, was such as the Law allowed, as *Bp. Sanderson* well observes, *It was not needful that Christ should forbid, what was forbidden in it self, or was alwayes Unlawful, which Swearing in Communication was & is, as by the third Commandment,* Thou shalt not take the Name of the Lord thy God in vain.

Bp. Rob. Sanderson *De Jur. Oblig. pag.* 141.

Christ brought forth a Righteousness that needed it not; for that Grace, Faith and Truth, which came by Jesus Christ, take away the Necessity of an Oath. Consequently so far as any are in that Incredulity or Dishonesty which needs it, so far they are not the Followers and Disciples of Christ, nor qualified with his Evangelical Righteousness. Indeed 'tis a shameful thing, and very dishonourable to the Christian Religion, that they who pretend themselves to a Christian Society, should be so un-Christ-like, *to want and use the scaring and affrighting Asseverations dispensed with in some of the weakest times of Knowledge, by which to assure one another of their Faith and Truth.* In such Cases where is their Evangelical Link and Tye of Unity? Certainly a true Christian's *Yea* should be *Yea*, and [illegible] *Nay*, *Nay*; that is, in Answer to all Questions, whether it relate to matter of Evidence or Promise, they should speak the Truth,

Truth, and mean and do what they ſay; which is enough.

This Truth is ſo natural, that it is familiar with ſome to ſay, *I had rather take his* * *Word then the other's Oath*; which ſhews, how much Honeſty is more credible then Swearing. This made the primitive *Chriſtians* not only Refuſe to Swear by the Fortune of *Cæſar*, but to ſwear at all, telling their Judges in their Anſwers, *It was Unlawful for a Chriſtian to ſwear.* And *Bp. Gauden* himſelf aſſures us, *that they were ſo ſtrict and exact, that there was no need of an Oath among them; Yea they ſo kept up the Sanctity and Credit of their Profeſſion among Unbelievers, that it was Security enough in all Caſes to ſay,* Chriſtianus ſum, *I am a Chriſtian*; And that if any urged them further, *they repeated this as the only Satisfaction they would give*: The Veracity of their Word. And that he might further ſhew, how diſhonourable and needleſs a thing it was for Good and Holy Men, and true Chriſtians to Swear, he brings in the Whole Body

* *As the Thief in* Eſſex, *who robbing a* Quaker *in Company with another, and uſing them fairly, deſired them not to ſtir, till they were got clear of the Road; upon which ſaid the other man, I'l ſwear*; you ſwear, you'l ſwear through an Anvil and back again; will the other promiſe? *Thieves know Honeſty, though they do not practiſe it.*

Body of the *Eſſæans*, ſeveral wiſe *Heathen*, & *Chriſtian Fathers*; Indeed it was a primitive maxim, *Non oportet ut vir qui Evangelice vivit, juret omnino.* It behoves not that a Man of an Evangelical Life ſhould ſwear in any Caſe. And this Doctrine was cloſely follow'd by *Cryſoſtome*, *Theophylact*, and ſeveral other ancient *Chriſtian Doctors.* Nor were the *Heathen* wholly inſenſible of the Truth of this Matter, as *Bp. Gauden* further informs us out of *Polybius* "That the bet-"ter and ſimpler Ages of the World rarely uſed "any Oaths at all, no not ſo much as in Judica-"ture; but after Perfidy and Lyes encreaſed, "Oaths encreaſed, as a Remedy to reſtrein thoſe Miſchiefs. To which let me add, That ſome of the ancient Sages, *Socrates* and *Xenocrates*, knew, urg'd, and alſo practiſed a Life beyond an Oath.

So that if thoſe who are truly diſcipled, redeemed and renewed by the Power and Spirit of Chriſt Jeſus, need no Oath (Nay, that it is a Queſtioning of their Veracity, and an Affronting of their Profeſſion to offer them one) *and if the Lying, familiar Swearing, Forſwearing, and fraudulent Dealing of Wicked Men make their Oaths of little or no Credit* (as ſaith the Biſhop out of Lactantius and Auſtin) *certainly it will be much better to prevent Swearing, and puniſh Lying with the Penalty due to Forſwearing*: which ſuggeſts

ſuggeſts an unanſwerable Return to that familiar Objection, *But how do we know that ye are thoſe Honeſt Men?* For we have not only the ſame Anſwer the ancient *Chriſtians* had to give, with this ſevere Rebuke, *That ye are the Reproach of* Chriſtianity, *who under that good Name act thoſe vile Impieties the nobler* Heathen *judged, and the loſeſt have not out-done*; but we have this further to offer: *Diſpenſe with our Conſciences in not-Swearing, and puniſh our Untruth when ye find it, as ſeverely as ye do their Perjury.* What more can be deſired, *ſince Truth-ſpeaking fulfils the Law, and Puniſhing Falſe-ſpeaking ſatisfies it?*

CHAP. VII.

Of the Light Within.

IT is Matter of ſad Complaint, that a Man ſhould write of ſo excellent a Subject as the *Light Within*, and ſhew ſo much Darkneſs in treating of it. p. 99, 101, 102, 103.

But leſt he ſhould ſay, That our uncertain and various Expreſſions, for ſuch he eſteems them, put him beſides all Faith in it, we ſhall endeavour to make appear their Conſiſtency, bot'

both with themſelves, and the Scripture of Truth.

He quotes *Tho. Foſter*, in his *Guide to the Blind*, p. 1. thus, "God is the Light. p. 7. *as a Man forgetting himſelf*, "Chriſt Within is Man's "true Light to walk by; And in p. 9. *As doubting whether that would hold Water*, ſayes, "The Spirit of Chriſt in Man is the true Light "and Guide, and this Light enlightens eve-"ry Man that comes into the World. *But* (ſays he) *if* James Nayler *may be Judge, our Friend* Thomas (he was ſo, though thou art an Enemy, and a Mocker of his Memory) *is very much miſtaken; for in his Book, called, A Door opened to the Imvriſoned*, p. 2, 3. *he ſayes*, "That the Light "of the Word is God's Love to the World; "and this Light is not given to any till they "come out of the World. *And that* George Whitehead *in The Seed of* Iſrael's *Redemption*, p. 20. *ſayes*, "That the Light Within, is a "Meaſure of the Lord's Life and Light.

Anſw. To the *firſt* Quotation, there can be no Cavil; for 'tis plain Scripture, *God is Light*, 1 John 1. 5. And it was the Apoſto-lical Meſſage ſo to preach, *That God is Light, and in him is no Darkneſs at all.*

1 John 1. 9.

The *ſecond* is alſo moſt true; for Chriſt is Man's

Man's true Light, *that was the true Light which enlightens every Man, &c.* And that it was for Man to walk by, both Christ and his Apostles prove. *I am the Light of the World, he that followeth me shall not walk in Darkness, but shall have the Light of Life.* Joh. 8. 12. Again, *If ye walk in the Light, as He is in the Light, &c.* 1 Joh. 1. 7. God is Light, and Christ is Light; and since there is no knowing of God or Christ but by the Manifestation of Light; and that none know the Father but those to whom Christ, the Light, reveals him; therefore Christ is Man's true Light, without which Man can never know either God or Christ.

For his 3*d.* Quotation, I see no Contradiction in it to the two former, unless Christ can be without his Spirit; for if the Spirit of Christ dwell in any Man, *Christ dwells in that Man.* This Language the Apostle used to the *Romans* Chap. 8. 9, 10, 11. *If the Spirit of God be in you.* Again, *If the Spirit of Christ be in you*; yet again, *If the Spirit of Him that raised up Jesus dwell in you*; all which are *Synonymous*, or to one and the same Purpose. For Shame, thou a *Scholar*, a *Græcian*, a *Disputant*, that makes such sorry Cavils; might not the *Jews* and *Heathens* have made the same Exceptions against the Apostle? But 'tis an old *Devil-Trick* to be-

ſaint and extoll the Holy Ancients, *whilſt they hugg the Spirit that murdered them, and with it perſecute the Truth in this Age*; ſo Cunning is the *Devil*, and ſo Blind is the *World*. But let us ſee how much more Honeſt he is in his *next* Quotation, then Rational in the three former.

That *the Light of the World is God's Love to the World*, I find in *James Nailer's* Book; But that *the Light is not given to any till they come out of the World*, is a direct *Ly to our Principle*, and a putting an abſolute *Forgery upon his Book*; For he ſayes, That God has given his Light to the World, that therein is his Love manifeſted, that ſuch as follow it in its Leadings out of the World, have the Nature of Sons: But Sonſhip is that which cannot be had whilſt in the World's Nature; therefore they are to come out of the World's Wayes, to follow the Light, which viſits Man in the World's Wayes, in order to bring him out of them, and here the true Sonſhip is received; ſo that the Son-ſhip and not the Light, is that which cannot be had in the World. Now what Contradiction can this be to our Diſhoneſt *Adverſary's* honeſt Friend, *Thomas*, who ſaid, *that the Light enlightened every Man that comes into the World?* Sure I am it is a plain Inſtance of our *Adverſary's* Diſingenuous and Injurious Practice.

For

For *G. Whitehead's* Words, The Substance of them is to be found in *Joh.* 1. 14, 16. *The Word was full of Grace and Truth, and of his Fulness have all we received, and Grace for Grace.*

But he sayes H. N. *teaches that every Godly Man is God Incarnate, and Christ Incarnate*, and that this is the Doctrine of the *Quakers* (sayes he) I prove. First because *T. Foster* in his *Guide to the Blind*, pag. 13. saith, "The Light, which "is Christ within, is not Natural, but Sufficient "to Salvation. Now I appeal to the whole World, what Affinity there can be between *H. N*'s Words and *Th. Foster*'s. Is God incarnate or Christ incarnate to be found in his Assertion? Nor will I pass my Word for his right Quotation of *H. N.* What he quarrels at here I know not. Would he not have Christ manifested within? Or would he have him Natural, in Opposition to Spiritual? Or would he have his Light and Spirit Insufficient to Salvation? If he intends any of these, he crosses express Scripture, blasphemes against God, and frustrates the very End of the Gospel; If none of them, why was this Passage cited? But he thinks *G. F.* has made much for his Purpose, who in his *Great Mystery*, p. 207, 210. saith, *Christ is not distinct from the Saints, and he that eats the Flesh of Christ hath it within him.* And

what of all this? Is Christ divided from his Saints, *Was he not in them of Old the Hope of Glory? He that's with you shall be in you. And at that day ye shall know, that I am in my Father, and you in me, and I in you.* For the other Part, I wonder he cited it: Certain it is, *That unless Men eat the Flesh of Christ, they have no Life in them.* Now how a Man can be said to eat any thing, and not have it within him, is a Distinction past my Understanding.

Col. 1. 27. Joh. 14. 17, 20. John 6. 53. 54.

But *Geo. Fox* saith, p. 206. *If there be any Christ but He that was crucified within, he is a False Christ; and He that hath him not within, is a Reprobate.*

Answ. Our Return to this will be very short. 1st, By Christ *crucified within*, he does not deny that he was once *crucified without* (as the same Page proveth) as our *Adversary* would insinuate. 2ly, There can be no False Doctrine in it, unless the owning of Christ being crucified within through Wicked Works, necessarily should imply our Denying *that he was ever crucify'd without*; from the Danger of which Consequence the Scriptures of Truth sufficiently secure us. *Heb. 6. 6. Seeing they crucify'd to themselves the Son of God afresh.* Also *Rev.* 11. 18. 3ly, And that such are Reprobates

bates in whom He lives not; remember that unanswerable Passage 2 *Cor.* 13. 5. *Examin your selves, whether you be in the Faith; prove your own selves: know you not your own selves, how that Jesus Christ is* IN YOU, *except you be Reprobates?*

But sayes our Adversary, *Ric. Stubbs*, a *Quale*, told *Eliz. Wetherly*, *That the* Jesus *who was born of the Virgin, and dyed at* Jerusalem, *was a False Christ and an Antichrist.* But this needs no long Answer; for it is an absolute Untruth, raised by the *Devil* within, and his Envious Emissaries without, to bring us the poor despised People of God into Infamy with all who have any Reverence for the Name of Christ; And God will plead our Innocency in this Mans Conscience, by that Holy Light which he blasphemously saith, *leads down to Hell and the Devil, carrying Man, like an* Ignis Fatuus, *into Bogs and Ditches, causing him at last to fall into the Pit of everlasting Destruction.* For this I would have all the World to know, that God, *Who is the Searcher of the Heart, and Tryer of the Reins, who alone sheweth unto Man his Thoughts,* is the great Spiritual *Light, John* 1. 1, 5. And 'tis as such, that he setteth Man's Sins in order before him, as saith the Apostle, *Whatsoever makes manifest is Light,* Ephes. 5. 13, And saith

Psal. 7. 9. Jer. 11. 20. Amos 4. 13.

the ſame Apoſtle, *Whatſoever may be known of God is manifeſt within men*; for God hath ſhewed it unto them, *Rom.* 1. 19. Such as bring their Deeds unto this Light, *may know whether they are wrought in God or no.* Jo. 3. 21. And for this End hath the Eternal Word enlightened every Man that cometh into the World, that he may come to the Light, and walk and grow up in it: For as all have given unto them out of his Fulneſs Grace for Grace, *ſo from his Fulneſs of Light hath he given all Men Light for Light*; not a meer natural Capacity or creaturely Underſtanding, but *that Divine Light or Grace, which is able to teach, ſanctifie and govern the Soul to God's Glory, and its own Everlaſting Happineſs*: In the Word by whom all things were made was Life, *and that Life was the Light of Men*; And as it was then, ſo is it now the Condemnation of the World, *that Men love Darkneſs rather then Light, becauſe their Deeds are Evil.* Some, with the *Phariſee* prefer their Formal, Literal and Ceremonial Religion; and Others, their Pleaſures, Paſtimes & Worldly Honour and Profit, before this Inward Pure Light and Law of the Spirit of Life, the Leaven of the Kingdom, and Truth in the inward Parts, which frees from Sin, and brings into the Heavenly Liberty of the Sons of God. Joh. 1. 9. 14.

And

And we do teſtifie in the Name of God, that it is only by this Meaſure of that Divine Fulneſs, which above One Thouſand Six Hundred Years ago was manifeſted in the Fleſh, that any Man or Woman can ever come to a right *Sight, Senſe, Reliſh and Enjoyment of the Bleſſed End and Effects of his Gracious Appearance, Heavenly Goſpel, Mighty Miracles, Holy Life, Death and Sufferings, his Powerful Reſurrection, Glorious Aſcenſion, and Conſtant Mediation and Interceſſion.* And that all Knowledge, Faith and Worſhip, not grounded upon this internal Sight, Senſe and Operation of this Divine Meaſure of Grace, Light and Truth in the Inward Parts, are but Hiſtorical and Phariſaical; *making up but the* Jew *outward, and* Chriſtian *outward*, who are not Children of the Free-Woman, nor Heirs according to the Promiſe. And if for this bleſſed Teſtimony we muſt be thus abuſed, defamed, and ſet at nought by the Black-robed-Rabbies of this World, as they did againſt the Prophets and Chriſt, God will be our abundant Recompence, who is the Author of that Good Reformation begun, and will, I hope, be the Finiſher of it, to his own Immortal Honour, and our Unutterable Rejoycing, World without End.

CHAP. VIII.

Of some of our Adversary's Lyes *and* Slanders.

HIs next Chapter containing a short Account of the *Quakers* Pretences to Immediate Revelations, hath been already effectually considered; only I shall take notice of two or three Particulars.

pag. 107, 108, 109, 110, 111.

First, *That he would have the Sadness and Dejection of those that turn* Quakers, *and the Zeal and Fluency of those that Preach among them, to be the Effect of the Hypochondria.*

Answ. This shews what an easie Religion our *Adversary* lives in, who yet knows not the Terrors of the Lord: How unfit is he to Warn Men? He that ever knew God's Word to be as a Sword, an Hammer, an Ax, a Consuming Fire and Everlasting Burnings against Sin and Iniquity; the Pangs of a New Birth, and how hard it is to become a True Disciple through the daily Cross, he would never have made such a frothy, dark and envious Construction of our serious Convictions: But God's Fire will one day burn up his peaceable Habitation; and in that

that Day of *Alarm*, he and the reſt of his *Jovial Crew*, ſhall know the Meaning of theſe Words, *They that pierced him ſhall ſee him, and all the Kindreds of the Earth ſhall wail becauſe of him.*

But whatever Diſeaſe we have his frequent and ſenſleſs Scoffs at us, and our Holy Way, ſhew that the Spleen is very prevalent in him.

For his Reflection on *Edw. Burroughs*, it will do him no Harm; his Soul is with God, and his Memory ſhall out-live his Enemies Hate. And for this *Ranting Scribbler*, he is not worthy to carry his Books after him.

For his Gentle-man of *New-Caſtle*, who affirmed, *Some* Quakers *came to* Kendal *Church, and ſaid, They had a Commiſſion from the Lord to pull down the Steeple-Houſe*; And *another in Sermon-time to pull down the Hour-Glaſs*, I muſt tell him, That we know no ſuch thing, and if he were a fair *Adverſary*, he would have told us, who this Gentle-man was, and who the *Quakers*, that we might have informed our ſelves of the Truth of the Matter; though we have great Cauſe to conclude it a down-right Forgery. For the other, it is altogether as likely to come of the ſame Stock; but if ſuch a thing ever were, I dare ſay, the *Prieſt* was in a worſe Taking then the *Quaker*; however, it was no

Theft

Theft, becauſe they all ſaw it was not done for that End: And every Body knows, the *Prieſt* can tell how to call for another Glaſs; for the Truth is, ſome of that Profeſſion can hardly preach without them; for they elevate them above his *Quaker's Hypochondria*.

That *the Wife of one* Williamſon *ſhould call* Ja. Milner *the Eternal Son of God at* Apleby, is an arrant Falſhood; for we have particularly enquired, and can find no ſuch thing.

That a *Woman at* Weighton *in* York-ſhire *of that Goatiſh Herd* (as he is pleaſed to call them) *went Naked to another Woman's Husband's Bed, and bid him open his Bed to her, for the Father had ſent her*, is a Slander hatcht in Darkneſs: We deny it in the Name of the Lord God; And I charge this diſingenuous Man, if he has any Regard to his Reputation, or thoſe he belongs to, to prove, if he can, the Truth of this Story.

And that he ſhould at laſt call this, *A Taſte of the* Quakers *deluded Dreams, melancholick Phancies, Impoſtures, Injections, everlaſting Errors and Deceits*, is the top of what Impudence and Forgery, Man can well be guilty of againſt his Neighbour. But why our *Goatiſh Herd* above all others? Unjuſt and Uncivil Man! Look at Home for Shame. How often are *Quakers* brought

brought to Eccleſiaſtical Courts for Uncleanneſs? We know they are too often ſummoned thither for Tythes: It would be almoſt endleſs to tell the Stories of both Prieſts and People's Wickedneſs that follow them; one would think that no Church of *England* Man, that knew any thing of the preſent Age, or that thought we did, could believe that forging one unclean Lye againſt the *Quakers*, ſhould invalid their Religion, who believes his own to be true, notwithſtanding thoſe numerous Inceſts, Adulteries, Fornications, Concupiſcences, Murders, Lyes, Perjuries, Diſſimulations, Thefts, Injuries, and ſuch like, that have been, and daily are committed by his *Dear Fellow-Communicants, The Sons and Daughters of the Church* of *England*. Let him therefore draw in his Horns, and leave off puſhing at us with his Forgeries and Defamations; and Repent of this Ungodly Way of dealing with us, that he may find Mercy to his Soul.

CHAP.

CHAP. IX.

Of Perfection.

I Perceive, the Man would fain say something of every Controverted Head, held by the *Quakers*, though as little to Purpose as may be. There is but one thing commendable in his whole Chapter, and that is its *Brevity*. He stumbles at the very Entrance, and never recovers himself to the End.

pag. 112, 113, 114, 115.

The Quakers *talk much of Perfection from Sin, in this Life, and that they have already attained to it.* Quote, he scorns, his *Word* is Credit enough, at least he would have it so; but to let him go on. This, says he, is the *Pharise's Litany*, God, I thank thee, I am not as other Men are. *The* Antinomian *Liberty, the Doctrine of* Dell, Saltmarsh, Town, *& all* Antinomians *and* Familists; *And that Malice and Railing perpetually make up the greatest part of the* Quakers *Speaking to the People.* But what of Argument can be found in such meer Assertion and Reflection, I leave with sober Men to judge. He neither understands, *Antinomians*, *Familists*, nor *Quakers*. And truly I am ready to think him

him some raw, unfledged, ungraduate, who by this Essay aims at that Proof of his Abilities, as may induct him to some Fat Benefice; or else One that thought we deserved no larger Testimony of his Ability, Honesty and Discretion in his Endeavours against us.

In short, A perfect Principle we plead for, and press the Necessity and Benefit of Man's Conformity to it; That though it be a *little Leaven, it is able to leaven the whole Lump*; That this Grace brings Salvation from Sin, by the Power it gives them that obey it, to mortifie Sin; else what a Riddle would those Scriptures make, *that speak of Sanctification throughout in Body, Soul and Spirit. That He that's born of God, sins not. Old things are done away, behold all things are become new. I write unto you Young Men, because ye have overcome the Wicked One. Be ye* Perfect, *as your Heavenly Father is* Perfect. *Unto a Perfect Man. Let us cleanse our selves from all Filthiness of Flesh and Spirit,* perfecting *Holiness in the Fear of the Lord. The God of all Grace make you* perfect, *&c.* Wherein not only a *Perfection from Sin*, but the going forward to a *perfect Man in Christ*, is exhorted to, and prayed for; therefore not inobtainable

1 Thes. 5.23. 1 Jo.5. 18. and c. 2. 13. Mat. 5. 48. Ephes.4. 13. 2 Cor. 7. 1. 1 Pet.5. 10.

To

To conclude, We do not teach People the Perfection of our Persons, but the Principle of God, and our Experience of its Converting and Translating Power. *Christ* is stronger then the *Devil*; And for this was and is he manifested, *To end Sin, and destroy the Works of the Devil*; a Doctrine the Church of *England* teaches in her Baptism. Nor do we say, That every Man is perfect from Sin as soon as he is convinced of Sin: No, there is a great War, a long Wilderness to travel through, many Enemies to subdue, and Difficulties to surmount; and those Enemies are mostly those of a Man's own House. We therefore exhort all to wait for God's Arising, that his Enemies may be scattered, that witnessing a Victorious State over Hell and Death, by the Power of Christ Jesus, *such may obtain the New Name, which is written in the Lamb's Book of Life*, and promised to all that Over-come: Which is far from that Ungodly *Rantism* he would fasten upon us and our Principles; And I doubt not but Time, Patience and our Blameless Conversation shall dispel those Mists, Malice and Ignorance may have raised to darken and blemish the Reputation of our Practice, Persons and Principles in the World.

CHAP.

CHAP. X.

His Ninth and Tenth Chapter of the Wayes and Arts that the Quakers *use in gaining Proselytes, with the Advantage their Way has over other* Heresies, *honestly considered, and briefly confuted.*

THe first Artifice he sayes, we use, is, *To come in Sheep's Clothing.* *Now what is this Sheep's Clothing* (sayes he) *but only the Innocence and Purity of the* Christian *Doctrine; when as their main Purpose is to devour credulous Souls.* pag. 117.

Answ. If we have the Sheep's Clothing, and if the Sheep's Clothing be the Purity and Innocence of *Christian* Doctrine; then is our Doctrine Innocent, Pure and *Christian.* And since he avers the Doctrine of the Church of *England* to be so remote and opposite, this Character must necessarily imply, that her Doctrine is Hurtful, Impure and Antichristian.

But what have we Seduced People to? *Drunkenness, Whoredom, Perjury, Wantonness, Idleness,* or any such Unseemly or Irreligious Practice? Let him tell me who of us are less Serious, less Moral, or worse Livers then we were before.

Bu-

But the Truth of the Matter is this; Our Way of Devouring Peoples Souls, as he calls it, *is that which hinders the Hireling Prieſts from Devouring the Peoples Pockets, and endangering their Souls too,* who teach for Hire, and divine for Money, and make Religion but a Stalk to Preferment, who have the Shell without the Subſtance, the Form without the Power: From ſuch, in obedience to God's Spirit, we have turned away; and becauſe we have dared no longer to put into their Mouthes, their Covetous Spirit has ſwelled, notwithſtanding their Pretences, and their Sheep-Skin burſt, and an arrant Woolf has come forth; no true Sheep, but a Sheep-Fleecer, and a Sheep-Sucker, of their Blood, whoſe Innocency and Patience have plainly proved them ſuch. But the Wolf and the Fox's Skin have been always good enough for us; any thing to diſguiſe, and make the Dogs faſten and worry to Death. *Our Conſcience they call* Enthuſiaſm; *and our ſolemn Confeſſion, Colluſion and Equivocation; our Perſeverance is reputed Obſtinacy; our Plainneſs, Singularity; our Induſtry, Worldly-mindedneſs; and our Retired-Living, Penuriouſneſs; our Rebukes of Evil they will have to be Cenſoriouſneſs; and our Diſregard of Company, Pride and Sullenneſs.* Whatever God by his Light has made Conſcience to us, there are a ſort of Men, that

that have ſo little Conſcience, as to conſtrue it all backwards, rendring us inſtead of Honeſt Conſcientious Men, *A Pack of Fraudulent, Cheating Fellows*: But we cannot help it, if Men will Rage, they muſt; Their Shame and our Patience will the more appear.

He ſayes, *Our Second Stratagem is, to bring the People out of Love with their Paſtors, who have the Care of them.* pag. 119.

Anſw. I know not a *Quaker* in the World that would not adminiſter both Food and Rayment, to the worſt Perſecutor, as a neceſſitous Creature: But I hope, they would ſuffer, unto Death, before they would contribute either to him as a Prieſt; No, God's Witneſs in our Conſciences never ſaid *Amen* to their Miniſtry. They have the Scriptures, true; But the Word of Reconciliation that brings to God, and of which they declare, they want. I know that ſome of them can talk well; ſo can ſome *Mountebanks* and *Comedians*. Do they witneſs the Truth of what they ſpeak? Their Heads know, but do their Hearts feel the Operation of That Truth they will ſometimes in Words declare? Have they travelled the Way, and traced the many anxious Steps of *that new Birth*, which is the only Door into the Heavenly Kingdom? But alas! *Oxford* and *Cambridge* make them, and their Parents and Patrons prefer them;

a good round Maintenance is moſtly their Aim on all hands: Tell them of the Neceſſity of an Inward Work, that it is the Spirit of God that only makes a Man a Miniſter of God, and that the Anointing which true Chriſtian-Men receive, is Sufficient to their Inſtruction, and preſently the Cry is, *Donatiſm*, *Pelagianiſm*, *Familiſm*, *Browniſm*, *Jeſuitiſm*, *Quakeriſm*, or any other Name that begets Jealouſie, Undervalue and Hatred. In ſhort, we do believe that the ſetled Miniſters of the World, are ſo far from being Beneficial to People, that on the contrary, they excerciſe their minds with a ſort of unexperienced, unauthoriz'd Preaching, *from the ſecret Strivings, Diſcoveries and Leadings of that Spiritual Miniſter of the Everlaſting Covenant, which is able to bring Man into that way of Holineſs, without which no Soul ſhall ever ſee the Lord*: And this is the true reaſon why we are turned unto God's Miniſter, Chriſt Jeſus, who ſays, *Learn of me*: of whom God ſaid, *this is my beloved Son, hear him*; & reject the *Miniſtry of Man*.

Our *Third* Artifice *by which* he ſayes, *we gain our Proſelytes, is decrying all Human Learning, & Uſe of Reaſon: That we are the moſt ſottiſh & Ignorant Sect that ever appeared in the World; Yet for our own turn we will be nibling at it, as* G. W. *in mentioning a Moth-eaten Manuſcript mentioned by* Beza *in his Annotations.*

pag. 120, 121.

Anſw.

Answ. We have already said enough to defend Christianity, from the absolute Necessity of Human Learning, either to understand or vindicate it; and so false is his Assertion, that since Prophecy has ceased in the Church, *secular Learning hath been of greatest Use and Benefit to Religion*, that there is nothing more true then the contrary, as it is commonly understood, promoted and practised in the World. I would fain know, how many *Rabbies*, *Greek and Latin Philosophers* yielded themselves Proselytes to the Christian Religion, though they had his *Presence*, *Ministry*, *Miracles*, *Death and Resurrection amongst them*, who was and is the Author and Master of it? If such Learning be so great a Friend to Truth, How comes it that the greatest things have fallen to the Share of Poor and Illiterate Men; And that such have been most apt to receive, and boldest to suffer for it? Why not *Rabbies* rather then *Fisher-Men*, which was before the Pouring out of the Spirit of Prophecy? And for what Reason should so many learned *Academies*, since the pretended * Ceasing of it, be overrun with such Foul Idolatries, Gross Superstitions and flagitious Living, as 1200 years past will witness.

Nay,

But why is it ceast? because ceast ye you Sons, of the Night? *Did not Christ promise to be with his to the End?*

Either

Nay, on the Occasion of any Reformation with whom is there more to do, and who harder to be brought to yield then *Universities* have been? Scripture and Story give it clear against him.

Not that I would be thought to oppose a Sort of Learning neither; It has been Man's Erring from his Divine Guide, that has made way for those numerous *Theses*, *Distinctions*, *Books* and *Controversies* the World for Ages, hath been infested with. Such are the Obscure, Unintelligible, and Unprofitable *Metaphysicks* of the *Heathen*, too greedily received, and mischeivously increased by *Fathers*, *Councils*, *School Men* and our modern *Universities* to the corrupting of Christian Doctrine, and disputing away the Benefit of Christian Life. An unbounded *Curiosity* and *Phancy* have been the Womb that hath brought forth so much troublesom and unprofitable matter; which began with a Degeneration of Philosophers: True *Philosophy* in the beginning of it being no more

Either that is not so, or his being with them endues them not with the Spirit of Prophecy; Was it not Apostolical, & in the first Churches? Why not now? Is it less wanted? Is Christ not that to his Church he was? *A Blind Argument indeed! because the Priests of Man's making have it not; therefore none have it.* I will pour out my Spirit upon thee and upon thy Seed, & thy Seed's Seed unto all Generations. *Isa.* 59.

more, then the Way of Holy Living, by the Mortification of Passions. But Learning, as Religion, failing by Corruption of Men, is now degenerated into quite another thing. *Socrates* taught proper Speech and good Life, and such a Course of Learning turned to daily Practice and Profit; severely forbidding all Curiosities and Niceties as what turned not to Good Life, which he reputed the best Science; And *Plato* would have the *Poets* banished out of his Common-Wealth, as corrupting it with Fables: thus was Learning, as Religion once pure and Simple. In short, all right *Learning* is to be divided into these two, True *Knowledge* and proper *Language*. This *Knowledge* relates *first* to God, and that's only to be received from the Spirit of God; and *2ly*, the things of this Life; and therein the Spirit of Man has a large field to act in, to the Enlargement of its own Understanding, and Benefit of the whole Creation, as subject to God's Grace, as, knowing the Nature and Order of

These Men were only versed in their own Tongues; They were many of them Mechanicks and Tradesmen. Answering, among the Gentiles, *to the Prophets, and Apostles among the* Jews *and* Christians *(though far short of them) So that Learning and Philosophy, like to Religion, are now so changed, the Ancients would be at a Loss to know them: Another thing has possest it self of the Name of each; For to be a* Philoso-pher,

Pher, *or* Lover of Wisdom, which was to eschew all Evil, & Learning, which was to unlearn every ill thing, *as* Socrates *said*, are now turned to dark and unprofitable Contests, Elabourate and Unserviceable Studies to stuff Men's Heads.

of things in the Creation, Building, Improvement of Land, Medicine, Chyrurgery, Traffique, Navigation, History, Government, with many other honest, useful and profitable Arts and Inventions for the help and good of Man-kind. And if Man had kept in God's Counsel, the many superfluous and unnecessary Arts and Inventions that are in the World, had never been brought forth by him; and time will work them out, as it brought them in, so that what is Plain, Honest, Serviceable and of good Report, shall be preserved for the good t he Creation.

As for *Language*, it must be granted that there is a Propriety and Decency in Language: But as Men have followed the out-side of *Religion*, and left the *Substance* behind, so have they done with *Learning*; They have neglected *Matter*, the most beneficial part of Learning, and devoted themselves to an Excess of fine Speaking, of which *Bp. Wilkins* in his real Character complains not without a Cause, when he sayes, that *this grand Imposture of Phrasing, hath eaten out all solid Learning.*

Yet

Yet Language is very convenient for Men's converſe with Books and Nations of a different Tongue; However, we utterly deny them to be abſolutely neceſſary to the true Knowledge of the Myſteries of God's Kingdom. So that the true Engliſh of the *Quakers* denying all Reaſon and Learning is this; We refuſe to commend or practiſe unneceſſary Studies, nice Controverſies, voluminous and intricate Diſputations, Obſcurity of Language, Affectedneſs of Style, Exceſs of Elegancy, beliveing, that Learning as well as Religion ſtands in need both of great purging, and reducing: and that thoſe Subjects and Employments, which are moſt ſerviceable and beneficial to Man-kind, and agreeable to God's Grace, digeſted into eaſy and familiar Methods, and treated on in the plain and ordinary Way of Speaking, beſt deſerves Man's time and regard. And for his Reflection upon *G. Whitehead*, It no further deſerves our notice, then that he flung a greater upon *Beza*, whoſe Learning, he makes a little to bold with. To ſay no more of his Moth-eaten Manuſcript then this, That the beſt Copies he has had for his Rule, has been near a kin to ſuch *Moth-eaten Manuſcripts*; And if ſuch a Manuſcript was the Holy Scripture, as I believe it was, he was too bold, and Irreverent, as well as Unwary and Fooliſh, in cal-

ling it a *Moth-eaten Scripture*, thereby implying it to be a *Moth-eaten Rule*; not that I take it to be his Rule, who has so fearfully erred & strayed from the holy Precepts and Exhortations of it.

pag. 122, 123. The *4th.* thing by which he reports us to proselyte People is, *to deceive and associate first with Women, therein imitating the Devil.*

Answ. First we deny it, as being like the rest of his idle Stories, and those that not only in the Primitive Times by the *Heathen*, but in several Ages since, and Degrees of Breaking-forth of Truth and Reformation from Apostate Generations, have been by them fastened upon the sincere Professors thereof, as *Waldenses*, *Lollards*, *Hugonots* & *Protestants* themselves in their first day as well as more modern Dissenters. We must take our share, it is no *new* nor *strange thing*.

But supposing it to be true, that our Endeavours are first directed towards the *Women*, I see no Evil in our Beginning to Undeceive, where the *Devil* began to Deceive. If they are so easie to be perswaded, why not to Good as well as to Evil? But these idle Shifts and pittiful Reflections, deserve rather to be disdained then considered.

pag. 125, 126, 127. Lastly, *For our pretending to higher Degrees of Holiness, and Cracks, and Boasts of Inspirations, with Our*

* *Be-*

* *Bewitching Language, which is nothing but Canting, and Scripture Phraſe fitted to feminine Fancies; by which* (he ſayes) *we have the Advantage of all other Hereſies,* I return thus much.

Anſw. It is our Faith, that God, who made Heaven and Earth, will judge the Secrets of all Men by Jeſus Chriſt; ſo that it is not only my Duty, but my Intereſt to ſpeak the Truth of my Conſcience in this Matter. We dare pretend to no higher Degree then we have attained; but we muſt make a Difference between what we were whilſt under the Miniſtry of Man, and what we are, ſince our being turn'd to God's Powerful Word in the Heart, Chriſt's Miniſtry: We ſhould be Falſe to God, Injurious to our Neighbour, and Smother and Belye our own Convictions, if we ſhould not ſay, *That we have found our Judge near us, our Guide, Law-giver and Rule very nigh unto us*; and thoſe Infirmities

* Rainerius *the* Monk, *and a terrible Enemy to the poor* Waldenſes, *made the ſame Complaint againſt them.* They uſed, *ſayes he,* to teach firſt what the Diſciples of Chriſt ought to be, and that none are his Diſciples, BUT THEY THAT IMITATE HIS LIFE And that the *Popes, Cardinals, &c.* becauſe they live in Pride, Avarice and Luxury, &c. are not the Lawful Succeſſors of Chriſt, in that they walk not up to his Commandments. *Thus, ſayes the* Monk, *they win upon the People.*
P. P. Per. Hiſt. Wald.

mities, Temptations and Corruptions, God has, by this Heavenly Grace, given us Power against (by which we have known that Mortification of Sin, and Conformity to the Will of God) which the utmost of our former Profession could never free us from. And if this Plain and *Christian* Confession must be called by all those Hard Names our *Adversary* finds for our Honestest Intentions, we must, as we have done, recommend our Cause to God, and his Holy Witness in all Consciences, and him to be judged by him, to whom we desire to stand and fall in all we say, do and take in hand; to whom alone we owe the Honour of our Experiences and Preservations.

However, the Irreverence of the Man deserves both our Notice, and the Reproof of all that read him; What! *Is Scripture-Language become a Cant; and a sober and seasonable Use of It, Canting fitted to feminine Fancies?* But we think it not more his Folly, Contradiction & Blasphemy, to speak with that Contempt of the Holy Scriptures, and his pretended Rule, then an Advantage he gives our Cause to tell the World, that of all others *the* Quakers *speak & preach the Scripture-Dialect*. But it is the Mother Tongue of such frothy Minds so to prophane; and for all their pretended Respect to the Holy Scriptures, the Spirit and Life that belong unto them, are made

made but Matter of Jeer and Mockage: They would not be thought to undervalue Christ, the Scripture, nor his Religion, but with the hight of Formality seem to Reverence and Applaud them all, *yet Persecute to the Death those that are his Holy Off-spring*, by the Spirit of Regeneration; which shows their Esteem of Christ, Scripture and Religion, to be but a kind of blind-fold Respect; and that indeed their very Spirits turn within them against that which is truly Christ-like, Scriptural and Religious. The *Devil* ever understood his Intereſt better then to persecute Truth under that Name; yet for all his fair Pretences to Saintship, he constantly became a fierce Devourer of those that have been the Children of the Truth: And I may truly say to this Opposer, That for all his *Religion, Learning, Church-Communion*, and that stir he maketh against us, as a Crew of *Hereticks* and Impostors, he knows not what Spirit he is of, who has writ a Book, *rather to Abuse, then Inform us, and instigate the Civil Magistrate to Destroy us, then by solid Argument to Refute or Reclaim us.* He that has but half an Eye may see his Aim was not so much our Conversion, as Disgrace, and if possible, our utter Ruin; But till our Adversary's Labours prove as Dangerous to us as his Design (no doubt) was Wicked, we have little Cause to dread the Success of his Attempts.

And

And that he may ſee a little of himſelf, if he thinks himſelf worth looking upon; Let him be pleaſed to take a view of ſome of thoſe many Reviling, Scoffing, Rude and Contemptible *Epithetes* he is pleas'd to beſtow on us, an entire Body of People. *Heretical Generation of* Quakers; *Slaves to Pride, Covetouſneſs, Luſt; poſſeſt by the Devil & a Diabolical Spirit; Apoſtates, Phanaticks, Spiritualiſts; Black, impure hearts and mouthes; bewitched with their Sorceries and Inchantments; Impertinent Cavilling Fellows; Rebellious* Quakers; *Cheats and Mountebanks; A Beaſtly & Quaking Generation; Juglers; Quaking & Impudent Hereticks; A Sottiſh Sect;* Illuminados, Inſpirados; *Their Cheats & Impoſtures, Enthuſiaſtical Hereticks; A Goatiſh Herd.*

Epiſtle, pag. 6, 7, 29, 32, 33, 35, 40, 41, 53, 77, 94, 206, 111, 117, 121, 110, 109.

And of our Principle thus, *Their Light leads to Hell and the* Devil, *and carries a Man like an* Ignis Fatuus, *cauſing him to fall into the Pit of everlaſting Deſtruction; who are led by this, are made obnoxious to all the Impoſtures and Injections of the* Devil, *and to lye under everlaſting Errors and Deceits.*

pag. 103, 111, 115.

To all which I have no other Anſwer then what it is to itſelf; for it contains that Charge againſt its Author, that I ſhall leave him to clear him-

Bp. Sanderſon *highly honours and characterizes the* Light; *he calls it the* Eternal Law of Righteouſ-

himſelf from, both to God and the whole World; only I cannot be ſo wanting of Civility to the Perſon he dedicated his Book to, as not to let him know, that it is unworthy of his *Quality* and *Repute* amongſt Men, to have his Name uſed to the Protection of ſo much *Rudeneſs*, *Irreligion* and *Abuſe*.

teouſneſs, *and a* Rule ſufficient to good Life. *See his Book in Latine, entituled*, De Oblig. Jur. promiſſ.

I cannot think ſo meanly of him, as that the Endeavours of ſo Scurrilous an Author ſhould excite him to any Severity againſt that poor People he has ſo baſely wronged: For ſuch a thing were not only beneath that place he holds amongſt Men; but would be to intitle himſelf to all our *Adverſaries* Shameful Miſcarriages, & encourage him to perſiſt in what it greatly behovs him to Repent of: which God grant for his Mercy ſake; which is my whole Anſwer to his Ill Treatment of us, & worſt Wiſh I have for him.

A Concluſion to thoſe to whom the Diſcourſe is Dedicated.

SInce then it is ſo evidently proved by Scripture, Reaſon and Undoubted Preſidents, that it is no new or unwonted thing, for *National Churches* to be deceived, not-

I intreat you to read a late Piece of Dr. Caves, *called*

with-

called, Primitive Christianity, *in which the Poverty, Simplicity, Meanness, Manner and Place of Worship, Maintenance, Ministry, objected Novelty, &c. of the Ancient* Christians *are related.*

withstanding they have been endowed with *Power, Learning, Nobility, Wealth* and *Worldly Glory*; And that it hath pleased Almighty God in the most signal Reformations that have been wrought upon the World, to employ a sort of Plain, Simple and Illiterate People: Let not our Meanness, Plainness and Simplicity be any Argument with you against us, in the Mouthes of that *Decimating Tribe*, whose Trade it is to Oppose that Reformation, which in Conscience can neither own nor pay them; The old Enemies of God's Appearance in the World, who therefore dread a Free and Universal Preaching, because the Ingrossment of it to themselves, has proved so profitable. Be *Gamaliels* at least, I beseech you, and fight not their Battels: If we are not of God, we cannot stand; And if of God; they must fall. Leave us therefore with our Spiritual Weapons to decide this Controversie, without interposing your Worldly Power. 'Tis strange that we should be such *Ignorants*, and *Hereticks* too, whilst they bless themselves with the Name of *Learned* and *Orthodox*, and yet dread the Consequence of being left by you, to a fair Field with us. Are

not

not their *Universities*, *Bishops* and *Doctors* enough to silence such Illiterate *Whifflers*, as our *Adversary* is pleased to call us, without the Argument of your *Carnal Sword?* Certainly they ill deserve Fifteen Hundred Thousands Pound a Year, if at last You must do the Business for Them: What less can we expect from the worst of Persons and Causes? But as this Employment is below the Dignity of their Office, who are publick Magistrates, and much too narrow for that Universal Influence it should have for publick Good; so remember that great Saying of the late King, to the then Prince of *Wales*,

Always keep up solid Piety, and those Fundamental Truths, *which mend both Hearts and Lives of Men*, with impartial Favour and Justice. Your Prerogative is best shown and exercised in remitting, rather then exacting the Rigour of Laws, there being nothing worse then Legal Tyranny. *Again*, A Charitable Connivance & *Christian* Toleration often dissipates what rougher Opposition fortifies; *Which had been the Saying and Counsel of King* James *before him.* It is a sure Rule

in

in Divinity, That God never loves to plant his Church by Violence & Bloodshed. *And in his Expositions on* Rev. 20. *he saith*, That *Persecution* is the Note of a False Church.

Jer. *Proam. lib.* 4. *Heresie must be cut off with the Sword of the Spirit*, saith *Jerom.*

Hilar. *contr.* Auxent. *The Church doth not Persecute, but is Persecuted*, saith *Hillary.*

If you will with *Blood*, with *Evil* & with *Torments* defend your Worship, *it shall not thereby be defended, but polluted*, said *Lactantius*. I will conclude with *Chrysostom*; *It is not* (saith he) *the Manner of the Children of God to Persecute about their Religion, but an evident Token of Antichrist.*

Lact. *lib.* 5. *cap.* 10.

Relig. Urif. *pag.* 192.

So let your Moderation be known unto all Men, the Lord is at hand.

I am a Friend to all Men, who would have Vice *Punisht*, Conscience *Tolerated, and* Righteousness *Establisht, whose End is Peace & Assurance forever.*

The 16th of the 5th Moneth, 1673. } William Penn.

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